Head of Sole 1

THE

STRUGGLE OF THE NATIONS

EGYPT, SYRIA, AND ASSYRIA

BY

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EDITOR'S PREFACE.

It is my pleasant lot to introduce to the English reader another volume of Professor Maspero's important work. It is no longer the Dawn of Civilization in which we find ourselves, but the full light of an advanced culture. The nations of the ancient East are no longer each pursuing an isolated existence, and separately developing the seeds of civilization and culture on the banks of the Euphrates and the Nile. Asia and Africa have met in mortal combat. Babylonia has carried its empire to the frontiers of Egypt, and Egypt itself has been held in bondage by the Hyksôs strangers from Asia. In return, Egypt has driven back the wave of invasion to the borders of Mesopotamia, has substituted an empire of its own in Syria for that of the Babylonians, and has forced the Babylonian king to treat with its Pharaoh on equal terms. In the track of war and diplomacy have come trade and commerce; Western Asia is covered with roads, along which the merchant and the courier travel incessantly, and the whole civilized world of the Orient is knit together in a common literary culture and common commercial interests.

The age of isolation has thus been succeeded by an age of intercourse, partly military and antagonistic, partly literary and peaceful. Professor Maspero paints for us this age of intercourse, describes its rise and character, its decline and fall. For the unity of Eastern civilization was again shattered. The Hittites descended from the ranges of the Taurus upon the Egyptian province of Northern Syria, and cut off the Semites of the west from those of the east. The Israelites poured over the Jordan out of Edom and Moab, and took possession of Canaan, while Babylonia itself, for so many centuries the ruling power of the Oriental world, had to make way for its upstart rival Assyria. The old imperial powers were exhausted and played out, and it needed time before the new forces which were to take their place could acquire sufficient strength for their work.

As usual, Professor Maspero has been careful to embody in his history the

very latest discoveries and information. Notice, it will be found, has been taken even of the *stela* of Menephtah, disinterred last spring by Professor Petrie, on which the name of the Israelites is engraved. Other discoveries of the past year which relate to the period covered by the *Dawn of Civilization* must wait to be noticed until a new edition of that volume is called for. Thus, at Elephantinê, I found last winter, on a granite boulder, an inscription of Khufûnakh—whose sarcophagus of red granite is one of the most beautiful objects in the Gizeh Museum—which carries back the history of the island to the age of the pyramid-builders of the fourth dynasty. The boulder was subsequently concealed under the southern side of the city-wall, and as fragments of inscribed papyrus coeval with the sixth dynasty have been discovered in the immediate neighbourhood, on one of which mention is made of "this domain" of Pepi II., it would seem that the town of Elephantinê must have been founded between the period of the fourth dynasty and that of the sixth. Manetho is therefore justified in making the fifth and sixth dynasties of Elephantinê origin.

It is in Babylonia, however, that the most startling discoveries have been made. At Tello, M. de Sarzec has found a library of more than thirty thousand tablets, all neatly arranged, piled in order one on the other, and belonging to the age of Gudea (B.C. 2700). Many more tablets of an early date have been unearthed at Abu-Habba (Sippara) and Jokha (Isin) by Dr. Scheil, working for the Turkish government. But the most important finds have been at Niffer, the ancient Nippur, in Northern Babylonia, where the American expedition has at last brought to a close its long work of systematic excavation. Here Mr. Haynes has dug down to the very foundations of the great temple of El-lil, and the chief historical results of his labours have been published by Professor Hilprecht (in *The Babylonian Expedition of the University of Pennsylvania*, vol. i. pt. 2, 1896).

About midway between the summit and the bottom of the mound, Mr. Haynes laid bare a pavement constructed of huge bricks stamped with the names of Sargon of Akkad and his son Naram-Sin. He found also the ancient wall of the city, which had been built by Naram-Sin, 12·75 metres wide. The *débris* of ruined buildings which lies below the pavement of Sargon is as much as 9·25 metres in depth, while that above it, the topmost stratum of which brings us down to the Christian era, is only 11 metres in height. We may form some idea from this of the enormous age to which the history of Babylonian culture and writing reaches back. In fact, Professor Hilprecht quotes with approval Mr. Haynes's words: "We must cease to apply the adjective 'earliest' to the time of Sargon, or to any age or epoch within a

thousand years of his advanced civilization." "The golden age of Babylonian history seems to include the reign of Sargon and of Ur-Gur."

Many of the inscriptions which belong to this remote age of human culture have been published by Professor Hilprecht. Among them is a long inscription, in 132 lines, engraved on multitudes of large stone vases presented to the temple of Ki-ki by a certain Lugal-zaggisi. Lugal-zaggisi was the son of Ukus, the *patesi* or high priest of the "Land of the Bow," as Mesopotamia, with its Bedawin inhabitants, was called. He not only conquered Babylonia, then known as Kengi, "the land of canals and reeds," but founded an empire which extended from the Persian Gulf to the Mediterranean. This was centuries before Sargon of Akkad followed in his footsteps. Erech became the capital of Lugal-zaggisi's empire, and doubtless received at this time its Sumerian title of "the city" *par excellence*.

For a long while previously there had been war between Babylonia and the "Land of the Bow," whose rulers seem to have established themselves in the city of Kis. At one time we find the Babylonian prince En-sugi-sag)-ana capturing Kis and its king; at another time it is a king of Kis who makes offerings to the god of Nippur, in gratitude for his victories. To this period belongs the famous "Stela of the Vultures" found at Tello, on which is depicted the victory of E-dingir-ana-gin, the King of Lagas (Tello), over the Semitic hordes of the Land of the Bow. It may be noted that the recent discoveries have shown how correct Professor Maspero has been in assigning the kings of Lagas to a period earlier than that of Sargon of Akkad.

Professor Hilprecht would place E-dingir-ana-gin after Lugal-zaggisi, and see in the Stela of the Vultures a monument of the revenge taken by the Sumerian rulers of Lagas for the conquest of the country by the inhabitants of the north. But it is equally possible that it marks the successful reaction of Chaldæa against the power established by Lugal-zaggisi. However this may be, the dynasty of Lagas (to which Professor Hilprecht has lately added a new king, En-Khegal) reigned in peace for some time, and belonged to the same age as the first dynasty of Ur. This was founded by a certain Lugal-kigub-nidudu, whose inscriptions have been found at Niffer. The dynasty which arose at Ur in later days (cir. B.C. 2700), under Ur-Gur and Dungi, which has hitherto been known as "the first dynasty of Ur," is thus dethroned from its position, and becomes the second. The succeeding dynasty, which also made Ur its capital, and whose kings, Ine-Sin, Pur-Sin II., and Gimil-Sin, were the immediate predecessors of the first dynasty of Babylon (to which Khammurabi belonged), must henceforth be termed the third.

Among the latest acquisitions from Tello are the seals of the *patesi*,

[illegible] Sargon, king of the city of [illegible] the same as Sargon of Akkad. [illegible] Sargon [illegible] Not only have the American [illegible] Naram-Sin [illegible] years of his campaigns against [illegible] Sargon of Akkad so aptly spoken of as a "Myth of a passing age," has now merged into the [illegible] of authentic rulers.

That the [illegible] had written [illegible] to preserve the past history of their country, is obvious enough. The very Babylonian contract tablets [illegible] were dated by events which ultimately distinguished the several years of a king's reign, and had to have been discovered compiled at the [illegible] through which, year by year, the events which thus characterized them. Of these tablets, for example, from the [illegible] at Nippur begins with the words [illegible] "The year when Pir-Sin (?) became king." [illegible] "The year when Pir-Sin the king was proclaimed king," or [illegible] with "The year when [illegible] became king [illegible] and conquered the land of Zabum" in the [illegible].

[illegible] to the biblical account are the [illegible] made by Mr. [illegible] of the Babylonian tablets which have recently been acquired by the British Museum. Four of them relate to a [illegible] Hammurabi, King of Babylon, and Chedorlaomer, King of Elam, as well as to Eri-Aku (Arioch), King of Larsa, and known Hammurabi, the Babylonian [illegible], the [illegible] and to their war against Elam in the time of Hammurabi's [illegible]. In one of the texts the question is asked, "Where is a son of a [illegible] who has not [illegible] the name of royalty?" Immediately, the son of Hammurabi, one of the latter kings, has set on the throne of royalty from which it is perhaps to be inferred that he, Abu-Ilu, was the son of Kudur-Lagamar, the [illegible] of Elam, and the same corresponds with that of the seventh of Sennacherib's to fourteenth kings of Elam. We have seen [illegible] Elamite [illegible] as their [illegible]. Unfortunately, all such tablets are at present in a [illegible] condition, and it is therefore [illegible] to [illegible] their precise nature.

[illegible] Lately, however, [illegible] by Dr. [illegible] made by Mr. [illegible] at Constantinople. Among the tablets possessed by the [illegible]

[illegible]

[illegible]

A. H. SAYCE.

TRANSLATOR'S PREFACE

In presenting to the public Professor Maspero's latest volume on Egyptian Mythology in its English form I have little to add to the words I prefixed to the first volume of the series. I have in the present as in the previous work preserved Professor Maspero's spelling of the Egyptian proper names, inserting in the Index the forms in common use among English Egyptologists. With regard to such Semitic personal and place names as occur in the Bible, I have followed the spelling of the Revised Version, though here as in the Assyrian portion of the work, the forms represented on the monuments which differed from those in the Bible, or Egyptian hieroglyphs, are also given.

While this translation was passing through the press, the discoveries were made which have thrown further light on a few points dealt with in the text, and in these cases the Editor or Translator has ventured to add such short notes as seemed needful. As an example of this I may call attention to the notes on p. 24 on what Professor Hommel calls the identification of Khamûr-rabi with the Amraphel of Genesis xiv. 1, a point which is now the trans-Semitic scholarship of Hommel as determined by Mr. Pinches.

I have not referred in the text to Professor Hommel's letter in the Academy of October 17th last, dealing with the word Arpa-hêdal, which he considers to be an Egyptian word form of the Babylonian name Ur-Kasdim or Ur of the Chaldees. The important substitution of an Old Persian form occurring in Genesis x., in a passage assigned by critics to the same document as the Babylonian, is doubtless one of the considerations, it is not

M. L. McCURDY.

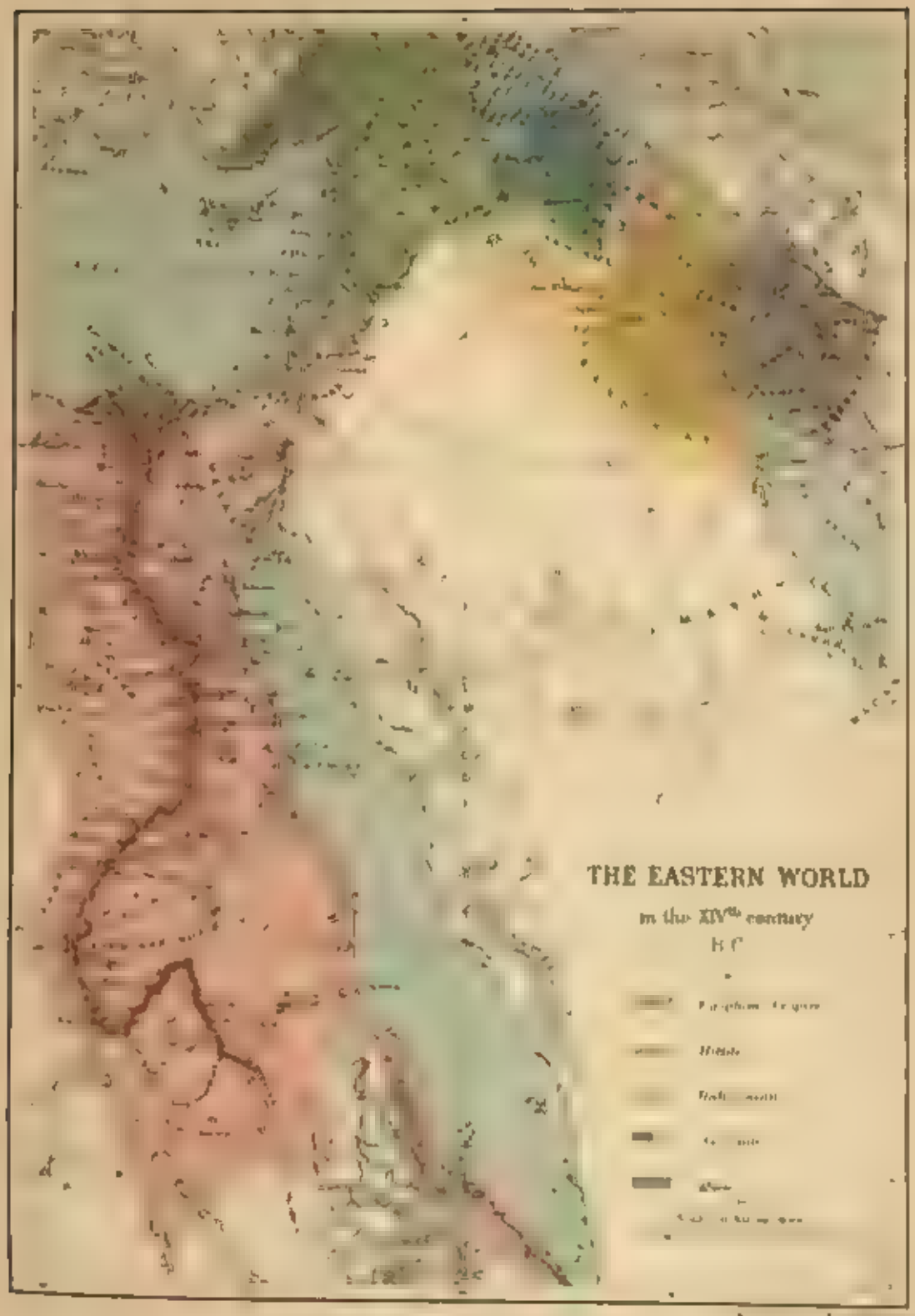
[illegible]

Fig. 1, "vase in XVI" "about the XVIth century." "about the XVIth century."

Amorettes"

Fig. 2 "Fresco of Giulio Romano"

Fig. 3 "Fresco of Giulio Romano"


THE EASTERN WORLD
in the XIVth century
B.C.

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THE FIRST CHALDÆAN EMPIRE AND THE HYKSÔS IN EGYPT

[illegible]

CHAPTER I.

THE FIRST CHALDÆAN EMPIRE AND THE HYKSÔS IN EGYPT

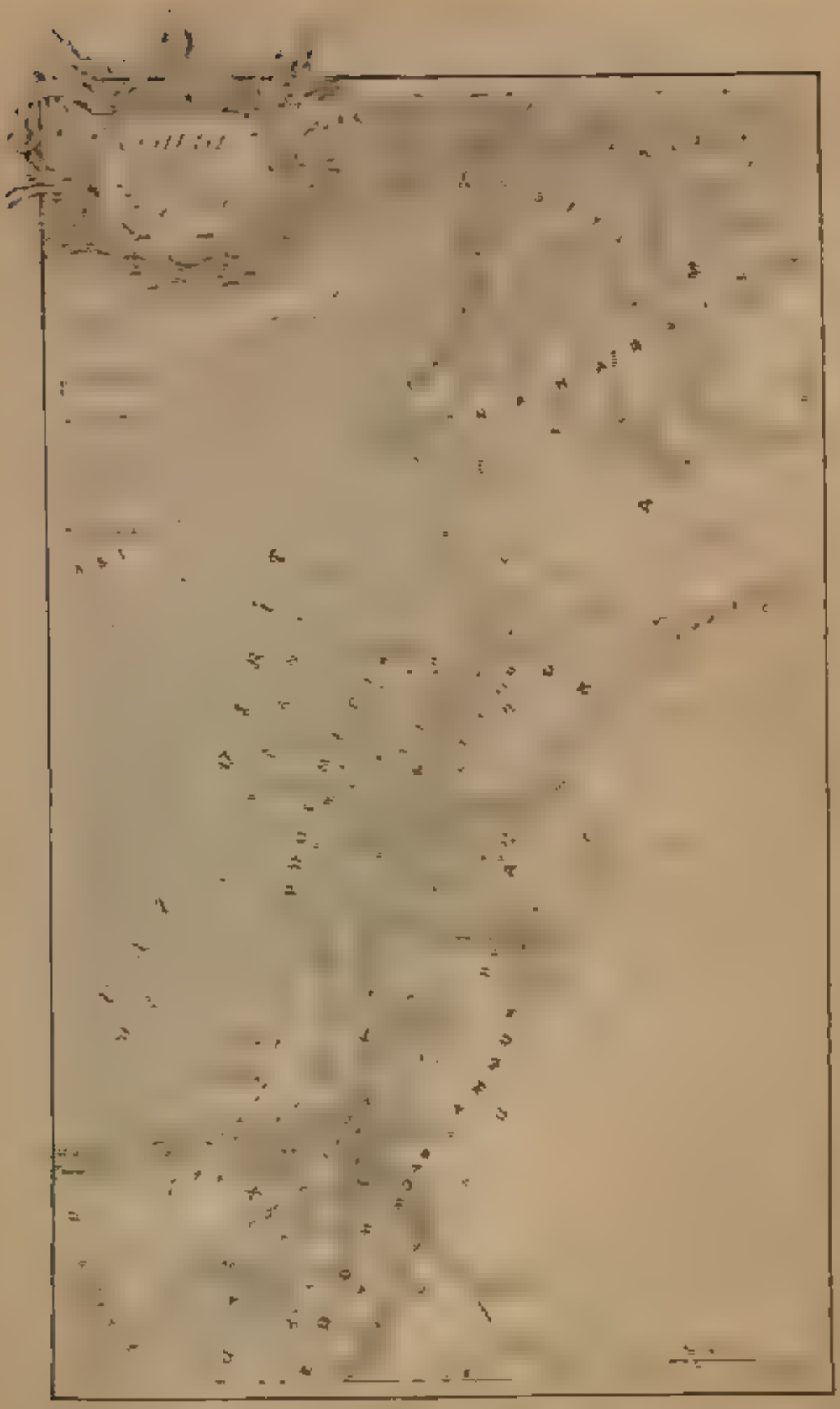
[illegible]
dummer of the Hyksôs: Ahmosis

SOME countries seem destined from their [illegible] such regions, and to their cost, neighbouring peoples come from [illegible] little corner of the world. The nations around [illegible] the strife dismembered and trodden underfoot [illegible] while helping the intruder to overcome the rest, [illegible]

[illegible] fortified points of the way [illegible] fortified attempt to [illegible] against future attacks. [illegible] to [illegible] the [illegible] communities, of which [illegible] the [illegible] military, keeping up a perpetual [illegible] war for the sake of [illegible] possessions [illegible] sovereignty [illegible] few [illegible] of [illegible] the [illegible], [illegible] the [illegible]. Year after year there would be [illegible] in which petty armies would [illegible] on behalf of petty interests, but so [illegible], and with [illegible] authority, that the country will suffer from the strife as much as, or even more than, from [illegible] invasion. There will be no [illegible] in the struggle, and they all feel that [illegible] the [illegible] in the interval between two [illegible] [illegible] will have no [illegible] existence, their history being almost entirely merged in that of other nations.

[illegible] Chaldea, Egypt, Assyria and [illegible] Mesopotamia and the empires of the West [illegible] their opportunity [illegible]. By its position it formed a [illegible] meeting-place where most of the military nations of the ancient world were bound sooner or later to come violently into collision, situated between the sea and the desert, Syria offers the only route of easy access to an army marching northwards from Africa into Asia, and all armies, whether attracted to Mesopotamia or to Egypt by the accumulated treasure in the basins of the Euphrates or the Nile, were obliged to pass through it in order to reach the object of their cupidity. It might, perhaps, have escaped the latter consequence if its position, but the formation of the country seem [illegible] to make themselves together and oppose a compact body to the invading hosts, but the range of mountains which forms its backbone [illegible] into isolated districts, and by thus restricting each tribe to a narrow existence [illegible] among them a central organization. The twin chains, the Lebanon and the Anti-Lebanon, which divide the country down the centre, are composed of the same kind of colourless limestone, while the same sort of rock [illegible] depended [illegible] by the [illegible] of the same geological period. [illegible] and barren in the northern [illegible] towards the south featureless [illegible] ridges, furrowed here and

[illegible]



cut by many narrow valleys, hollowed out in places into basins or funnel-shaped ravines which are widened year by year by the down rush of torrents. These ridges as they proceed southwards become clothed with verdure and offer a more varied outline, the ravines being more thickly wooded and the summits less uniform in contour and less lofty. Lebanon becomes white and ice-crowned in winter, but none of its peaks rises to the altitude of perpetual snow. The highest of them, Mount Timarun, reaches 10,526 feet, while only three others exceed 10,000;[1] Anti-Lebanon is, speaking generally, 1000 or 1500 feet lower than its neighbour; it becomes higher, however, towards the south, where the triple peak of Mount Hermon[2] rises to a height of 9184 feet. The Orontes and the Litany drain the intermediate space. The Orontes rising on the west side of the Anti-Lebanon, near the ruins of Baalbek,[3] rushes northwards in such a violent manner that the dwellers on its banks call it the rebel—Nahr el-Asy.[4] About a third of the way towards its mouth it enters a depression, which its overflow helps to transform into a lake; it flows thence almost parallel to the sea-coast, as far as the 36th degree of latitude. There it meets the last spurs of the Amanos, but, forcing its way through them, it turns abruptly to the west, and then to the south, falling into the Mediterranean after having received an increase to its volume from the waters of the Afrin.[5] The Litany rises a short distance from the Orontes; it flows at first through a wide and fertile plain, which soon contracts, however, and forces it into a channel between the spurs of the Lebanon and the Galilæan hills. The water course makes its way between two cliffs o

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[1] [illegible] pp. 88, [illegible] English feet [illegible]

[2] [illegible] the Hermon [illegible]

[3] [illegible] Orontes of [illegible] Syria [illegible]

[4] [illegible] French trans. 1777, vol. III. pp. 414, 415).

[5] [illegible] Rawlinson [illegible]

perpendicular rock, the ravine [illegible] so narrow, that the [illegible] on the opposite side [illegible] leap across it. Near Yakhour [illegible] appear to have been arrested in their fall, and leaning like living buttresses against the mountain face, constitute a natural bridge over the torrent.[1] The bottom of the ravine is [illegible] in the valley, extending eight leagues in length [illegible] almost [illegible] the waters [illegible] the central part of the valley [illegible] marshes. It is [illegible] that we find [illegible], vineyards, plantations of mulberry and [illegible] trees [illegible] the plain, or [illegible] in terraces on the [illegible]. Towards the north, the alluvial deposits of the Orontes have gradually formed a [illegible] and fertile soil, upon which grow [illegible] and other products. Coele-Syria, after having generously nourished the Oriental empires which had passed upon her bosom, and the greatness of the Roman world, under the **capitale rule of the Cesars.**

Syria is surrounded on all sides by [illegible] of a [illegible] character. That to the north, dotted by the Amanus, is a gently undulating region with its greatest elevation on the south-east. It slopes gradually towards the interior, spreading out into cracky table-lands, lined over with low and rounded hills and crossed with fertile valleys which open out to the Euphrates, the Orontes, or the desert. West, slightly inclined, a plain separates the table-lands. The soil is dry and stony, the streams are few in number and contain but little water. The Sajur flows into the Euphrates,[2] the Afrin and the Karasu when united yield their tribute to the Orontes,[3] while the others for the most part pour their waters into enclosed basins. The Kholeh of the Orontes sluggishly pursues its course southward, and after [illegible] leaving the gardens of Aleppo, finally loses itself on the borders of the desert in a small salt lake, built of salt [illegible] alkali, [illegible] between the [illegible] and the

[illegible]

[illegible] pp. 420, 427.

[illegible]

[illegible]

[illegible] Nabor[illegible] Lake[illegible]* The climate [illegible] the [illegible] extremely uniform. [illegible] which [illegible] every afternoon [illegible] the [illegible] and [illegible] water [illegible] except when the [illegible] wind [illegible] which comes [illegible] the [illegible] and the snow [illegible] on the ground for [illegible] days [illegible] It [illegible] the autumn [illegible] the [illegible] storm [illegible] the [illegible] of spring. Vegetation [illegible] awakes [illegible] the [illegible] of [illegible] and [illegible] wherever [illegible] is possible. The [illegible] these [illegible] all but [illegible] space with [illegible] and [illegible] they interested them with [illegible] with [illegible] and villages, with [illegible] and [illegible] [illegible] of the slopes of the Amanus, and [illegible] [illegible] was famous even at Babylon and in the towns of Lower Chaldea. The [illegible] produced [illegible] and wood in enormous quantities; the vine [illegible] [illegible] with flowers and fruit, and pistachio and olive trees [illegible] [illegible] The desert was always threatening to invade the plain, and gained rapidly [illegible] whenever a prolonged war disturbed [illegible] of which the [illegible] of the [illegible] clock [illegible] the work of [illegible] beyond the lakes and salt marshes [illegible] [illegible] At the present time the greater part of the country between the Orontes and the Euphrates is nothing but a [illegible] table land, ridged with low hills and [illegible] [illegible] some impoverished oases, excepting at the foot of Anti-Lebanon, where two rivers fed by innumerable streams, have [illegible] to create a garden of marvellous beauty. The Barada, issuing from caverns to emerge, flows for some distance through [illegible] before emerging on the plain. Scarcely has it [illegible] [illegible] ground than it [illegible] and forms around Damascus a miniature [illegible] into which a thousand interlacing channels carry refreshment and fertility. Below the town these streams rejoin the river which, after having flowed quietly along for a day's journey, is swallowed up in a kind of elongated chasm from whence it never again emerges. At the melting of the snows a regular lake is formed here, whose brine waters are surrounded by wide grassy margins "like a sapphire set in emeralds." This lake dries up almost completely in summer, and is converted into swampy meadows, filled with gigantic reeds, among which the birds build their nests, and multiply as numerously as in the marshes of Chaldea. The Aswy, called by any tributary

* [illegible] Nabor Dabal, like that of the Khabur, is [illegible]

† [illegible] Chaldea, of Hamath, Dens of Civilization, p. 614.

‡ [illegible] the Hebrew [illegible] as one of the rivers [illegible] [illegible] or other [illegible] of the [illegible]

[illegible]* [illegible] [illegible] [illegible] from the [illegible] [illegible] to waters of the [illegible] [illegible] the same [illegible] [illegible] barrier of [illegible] [illegible] the coast [illegible] resembles a kind of promontory thrust [illegible] The extent of the cultivable [illegible] strip of sand and clay [illegible] the littoral [illegible] from the mouth of the Eleutherus to that of the [illegible] the most possible [illegible] and [illegible] There are no ports, [illegible] a few [illegible] protected harbours [illegible] narrow beaches [illegible] river, the Nahr el Kebir,† which elsewhere would not attract the traveller's attention, is here noticeable as being the only stream whose waters flow constantly and with tolerable regularity. [illegible] the Nahr el Kelb and the Nahr el [illegible] can scarcely even be called torrents, being precipitated as it were headlong from the Lebanon to the Mediterranean. [illegible] pines and [illegible] cover the mountain [illegible], while in ancient times the heights were clothed with impenetrable forests of oak, pine, larch, cypress, spruce, and cedar. The mountain range [illegible] towards the centre of the country and becomes merely a line of low hills, connecting [illegible] of Ansarie with the Lebanon proper; beyond the latter it continues without interruption, till at length, above the narrow Phoenician coast, it rises in the form of an almost insurmountable wall.

Near to the termination of Cœle-Syria but separated from it by a mass of hills, there opens out in the western slopes of Hermon a valley unlike any other in the world. At this point the surface of the earth has been rent in prehistoric times by volcanic action, leaving a chasm which has never since closed up. A river, unique in character, the Jordan, flows down this [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

THE MOST DIRECTLY ACCESSIBLE SOURCE OF THE JORDAN, THE BANIAS EL-HAMMAM.[1]

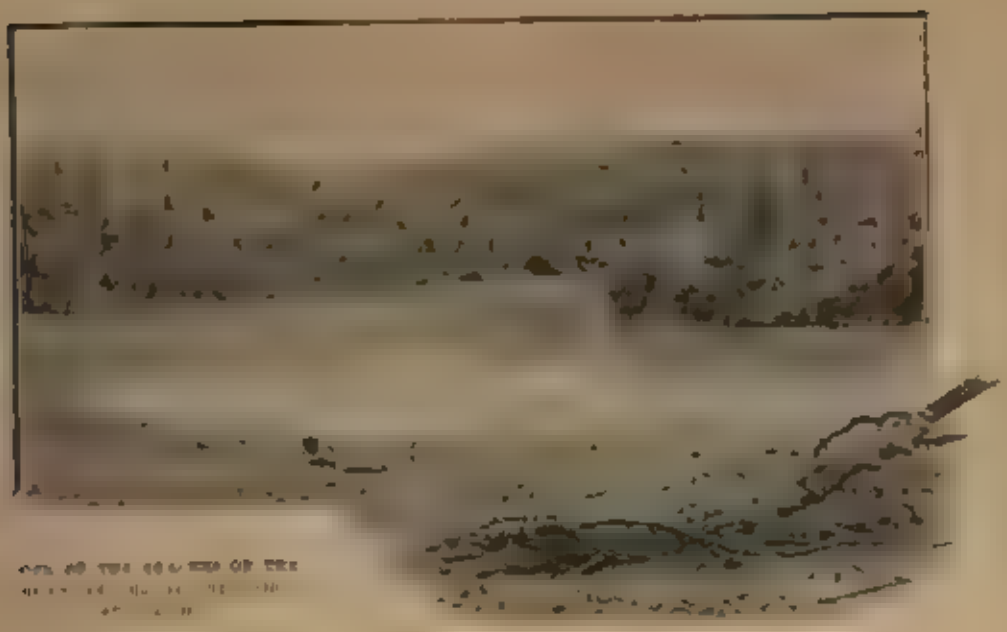
[illegible] the valley formed by it from end to end.[2] Its principal [illegible] is at Tell el-Qadi, where it rises out of a basaltic mound whose summit [illegible] would be the ruins of Laish.[3] The water collects in an oval rocky basin [illegible] by [illegible], and flows down among the brushwood to join the Nahr el-Hasbani, which [illegible] the waters of the upper torrents to swell its stream;[4] with lower down it mingles with the Banias [illegible],[5] and winds for some time amid [illegible] marshy meadows before disappearing in the south-east to [illegible] Lake Huleh.[6] At this point and from [illegible] the level of

[illegible] *Merle*, vol. iv. pl. 20.

[illegible] No. 2 [illegible] the name appears to mean *the Darwadic, the dove-flowing*.

[illegible]

[illegible] for the difference between the ancient and present condition of the [illegible] Merrill, Mc Mahon [illegible] *Jacob*, Mr. [illegible] Dan [illegible] *Nahr el-Leddan* [illegible]



[illegible] ON THE SOUTH SIDE OF THE [illegible]

the Mediterranean. Let us look at it, however, as it, the river takes a sudden [illegible] through the lake, cutting for itself a deeply grooved channel. It has a fall of some [illegible] before reaching the lake of Genesareth, where it is only momentarily arrested, as if to gather fresh strength for its last [illegible] [illegible] and [illegible] banks, as if to escape from its bed, but the rocky [illegible] which [illegible] in pursuit and the unmovable barrier to it, from rapid to rapid [illegible] with such capricious windings that it covers a course of more than [illegible] miles before reaching the Dead Sea, nearly 1300 feet below the level of the Mediterranean.[1] Nothing could offer more striking contrast than the country on either bank. On the east the ground rises abruptly to heights [illegible] 2000 feet, presenting a natural rampart flanked with towers and [illegible] Behind this extends an immense table land slightly undulating, and intersected in all directions by the affluents of the Jordan and the Dead

[1] [illegible]

[2] [illegible] Tristram, p. 237.

[3] [illegible]

THE DEAD SEA AND THE MOUNTAINS OF MOAB, SEEN FROM THE HILLSIDE OF JERICHO*

[illegible] Yarmuk, [illegible] the Arnon* [illegible] a little world in itself, where [illegible] half shepherds [illegible] to live [illegible] labor, with [illegible] parts [illegible] terraces. [illegible] of the Jordan [illegible] slopes [illegible] alternation of [illegible] and [illegible] Mount Carmel [illegible] from the [illegible] of the [illegible] to the [illegible] to refreshing streams and fertile fields, [illegible] the [illegible] parallel [illegible] "Sepphoris," [illegible] by intermittent streams [illegible] the [illegible] barren, and the towns [illegible]

* [illegible] Deut. ii. 24; the present Wady Mujib.

[illegible] Ashur, and Arbela [illegible] by [illegible] or [illegible] and gardens. The [illegible] beautiful harvest [illegible] very little [illegible] long. The high ground and the hill tops are sometimes covered with verdure, but as they [illegible] southwards, they become denuded and burnt by the sun. The valleys, too, are watered only by springs which are dried up for the most part during the summer and the soil, parched by the [illegible] scarcely to be distinguished from the desert. In fact, till the Syrian [illegible] and the frontiers of Egypt are reached, the eye merely encounters [illegible] and almost uninhabitable solitudes, devastated by winter torrents and overshadowed by the volcanic summits of Mount Seir. The spring rains [illegible] enable crops of vegetation to spring up, which for a few weeks furnish the flocks of the nomad tribes with food.

We may summarise the physical characteristics of Syria by saying that Nature has divided the country into three or six regions of unequal area, isolated by rivers or mountains, each one of which, however, is admirably suited to become the seat of a separate independent state. In the north we have the country of the two rivers—the Naharain—extending from the Orontes to the Euphrates and the Bitlis or even as far as the Khabur. In the centre between the two ranges of the Lebanon is Cœle-Syria and its two capital neighbours, Aram or Damascus and Phœnicia; while to the south is the varied collection of provinces bordering the valley of the Jordan. It is impossible at the present day to assert with any approach to accuracy, what peoples inhabited these different regions towards the fourth millennium before our era. Wherever excavations are made, relics are brought to light of a very ancient civilization in which we find stone weapons and implements, [illegible] often elegant in contour, but for the most part coarse in texture and [illegible]. These remains, however, are not accompanied by any monument of definite characteristics, and they yield no information with regard to the race or [illegible] who assumed them.[1] The study

[illegible] and ii. p. 30), it was located between the Orontes and the [illegible]

(1) Max Müller, [illegible] of the administration of the Sidonians [illegible]

of the geographical nomenclature on the eastern side of the Nile valley, [illegible] the existence of the events at that period of several peoples and several languages. The mountains, towns, and fortresses of Palestine and of Syria are designated by words of Semitic origin, [illegible] in the hieroglyphic inscriptions which [illegible] geographical lists, names familiar to us in Hebrew or Assyrian. But once across the Orontes, other forms present themselves which [illegible] no affinities to these languages, but are apparently connected with one [illegible] of the peoples of Asia Minor.[1] The tenacity with which the place-names, in spite of changes in the soil, seem to bespeak that a certain number at least of those we know in Syria were in use there long before they were noted down by the Egyptians and that they must have been handed from very early peoples. As they take a Semitic or non-Semitic form according to their geographical position, we may conclude that the centre and south were peopled by Semitic and the north by the immigrant tribes from beyond the Taurus. Facts are not wanting to support this conclusion, and they prove that it is not so entirely arbitrary as we might be inclined to believe. The Asiatic visitors who, under a king of the XIIth dynasty, came to offer gifts to Khnumhotep, the Lord of Beni-Hasan,[2] are completely Semitic in type, and closely resemble the Bedouins of the present day. Their chief, Abisch—bears a Semitic name,[3] as do the Sheikh Anu-nesh, with whom Sanûsi took refuge. Ammunenshi, king of

[illegible]

Compte-rendus de l'Académie des Sciences, 1871, vol. lxxii. p. 340.)

[illegible]

[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

[illegible] the presence of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the atmosphere, and whom we find later [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the greater part of [illegible] [illegible] the Mediterranean which we find still in their possession many centuries later, at the time of the Egyptian conquest.

ASIATIC WOMEN FROM THE TOMB OF KHNUMHOTPÛ.[3]

For a time Egypt preferred not to meddle in their affairs. When, however, the "lords of the sands" grew too insolent, the Pharaoh sent a detachment of his troops against them, and inflicted on them such a severe punishment, that the recollection of it kept them within bounds for years. Offenders banished from Egypt sought refuge with the turbulent knights, [illegible] in a perpetual state of unrest between Sinai and the Dead Sea. Egyptian traders used to set out to traffic along the seaboard, taking the [illegible] which had passed. Egyptian emissaries were accustomed to penetrate by easy stages into the interior. The accounts they gave of their journeys were not reassuring. The traveller had first to face the solitudes which extended half-way before reaching the Isthmus, and then to avoid as best he might the attacks of the pillaging tribes who inhabited it. Should he escape these initial perils, the Amu, an agricultural and settled people inhabiting the [illegible] region, would give the stranger but a sorry reception; he would have to submit to their demands, and the most exorbitant

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[1] [illegible]

[2] [illegible] the god [illegible] was also [illegible]

[illegible] of W. MAX MÜLLER (Asien und Europa, p. 32, et seq.).

[3] Drawn by Faucher-Gudin, from a photograph by Insinger, [illegible] from which the and the following figures are taken, by the [illegible]

[4] Fugitives banished from Egypt are mentioned in the [illegible] (Maspero, Les Contes populaires, 3rd edit., pp. [illegible], 100), who describes himself as [illegible]

lessness of toil and not always powerful enough to drive them from their attack. The country seems to have been but very poorly adapted for tracks and roads, and then covered by large forests in which herds of elephants still roam, and wild beasts, including lions and leopards, exhibited the most [illegible] dangerous.[1] The notion that Syria was a sort of preserve for [illegible] and small game was so strongly implanted in the minds of the Egyptians, that their popular literature was rife of it:[2] the hero of their romances betook himself there for the chase, as a prelude to meeting with the princess whom he was destined to marry,[3] or, as in the case of Kamâli, chief of Asmar, that he might encounter there a most strong lion, with which he [illegible] engage in combat.[4] These

[illegible]

monarchs' excursions and expeditions they were not to be [illegible] by any military armed force, left absolutely no mark on the inhabitants or manners of the primitive natives. Those of them only who were close to the frontiers of Egypt came under the [illegible] and the power of the [illegible], and this slight influence never penetrated beyond the provinces lying [illegible] Dead Sea. The remaining population, [illegible] to Canaan, and even [illegible] though at a distance, the [illegible] impress of the kingdoms of the Euphrates. The remarks which [illegible] to Sargon of Agade, and [illegible] Naraïlim, the subjection of the people of the Amorites and the Orontes, probably contained [illegible]

[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

[5] [illegible] the frontiers of Naharaim, where he is to marry the [illegible]

[illegible] by hunger. (See p. 1[illegible] of this work, note 1.) [illegible] Chabas, Le Voyage d'un Égyptien, pp. [illegible]

[illegible]

[illegible] columns, they were decorated [illegible] the palace of Tel el-Amarna in Egypt.

[illegible]

[illegible] *Zeitschrift für Assyriologie*, vol. ii. p. 2, note 1; Sayce and Bouriant, *Tell el-Amarna* [illegible]

[illegible]

the whole of Syria.

[illegible]

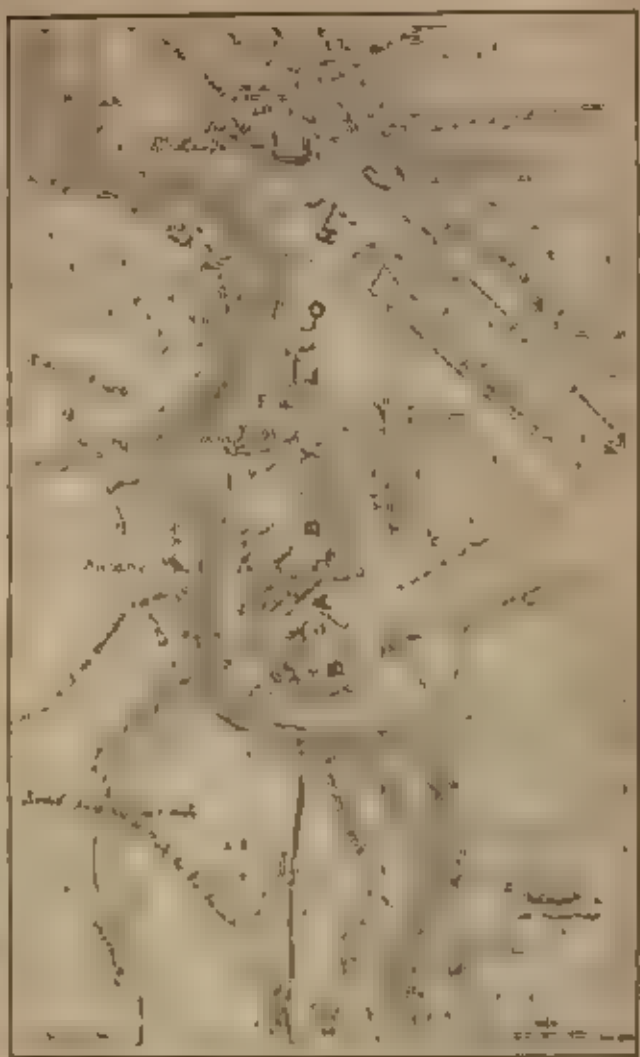
[illegible]

[illegible] the [illegible] of it is [illegible] by exact and determined measurements. At Babylon, on the contrary, there is nothing remaining to break the flight of fancy: a single hillock, secured by the [illegible], marks the spot where the temple of Bel stood; on its opposite side, another represents the hanging gardens, while the ridges running to the [illegible] are the ramparts. The vestiges of a few buildings remain above the mounds of rubble, and as soon as the pickaxe is applied to any spot irregular layers of bricks, crumbled tiles and unsettled [illegible] are found to be [illegible] to one, all those numberless clues to which bear witness to the presence of man and to his long sojourn on the spot. But these vestiges are so [illegible] and disfigured that the principal features of the buildings cannot be determined with any certainty, and afford no data for guessing their uses. He who would attempt to restore the ancient appearance of the place would find at his disposal nothing but vague indications, from which he might draw almost any conclusion he pleased. Palaces and temples would take a shape in his imagination on a plan which never existed, and towers of which the sacred towers of the East would be disposed in more numerous stages than they actually possessed. The enormous masses would be [illegible] [illegible] they must have quickly fallen under their own weight if they had ever been raised so high. The whole text [illegible]

[illegible] Bas-relief [illegible] in Heaven, 8° degree of la Chaldée, pl. 12. It shows the state of the ruins in the first half of our century, before the excavations started out [illegible]

[illegible]

[illegible] embodies the conception of something [illegible] and superhuman [illegible] letting the [illegible] of [illegible] and texts [illegible] by the Hebrew prophets. [illegible] was however at the outset, but a [illegible] town, situated [illegible] left banks of the Euphrates, in a low-lying, flat district, intersected by canals and liable at times to become marshy. The river at this point [illegible] almost directly north and south, between two banks of black mud, the base of which it is perpetually [illegible]. As long as the city existed, the vertical thrust of the public buildings and houses kept the river within bounds, and even since it was finally abandoned the [illegible] of *tells* have almost everywhere had the effect of resisting the current in front; towards the north, however, the [illegible] of the wherever gaps have given way and some [illegible] at [illegible] while the stream forcing its course westwards, has [illegible] the eastern bank the gardens and mounds originally on the opposite side. Towards the temple of Ilmarduk, the sanctuary of Merodach probably [illegible]



[illegible]

[illegible]

[illegible]

[illegible] people were closely lined around those stately pillars on either side of narrow aisles. A passage wall is made the whole shutting out the [illegible] [illegible] along the back of the Forum, and for four of a surprise from that quarter, and excluded the [illegible] from the right of [illegible] [illegible]. On the right hand side a suburb which was promptly [illegible] and [illegible] Babylon almost equal in the first [illegible] [illegible]. Beyond this [illegible] the suburbs, extended gardens and fields, [illegible] the [illegible] of the territory [illegible] of two other towns

so far for the present: the little that has been undertaken in this direction has been accomplished by Robert Koldewey, *Second Preliminary Report of the Babylonian Office, in the Transactions of the* [illegible]

[illegible] Museum [illegible] Babylon [illegible] Paul Anton Kersten [illegible] *Babylon* [illegible] Leipzig [illegible] Koldewey [illegible] Nineveh [illegible]

[illegible] Thomas Pavry Cotteau, *Histoire de l'Art*, vol. [illegible]

[illegible] The description of the walls of Babylon [illegible] works undertaken by Nebuchadnezzar in the [illegible]

[illegible]

[illegible]

[illegible] constantly at war with petty neighbours. Its struggle with alternating success and reverses were carried on for centuries, [illegible] months, until the day came when some more energetic of the chiefs at length crushed its rivals, and united under one rule first all [illegible] of Northern or Chaldæan Babylonia, Southern Chaldæa.

Prosperous as Babylon had [illegible] and monarchy, too proud at first to take precedence of the [illegible] Babylon giving to the latter as the town [illegible] to prove [illegible] they were [illegible] the precisely representative or ultimate [illegible] of Babylon [illegible]

[illegible] Coefficients, p. 453.

[illegible]

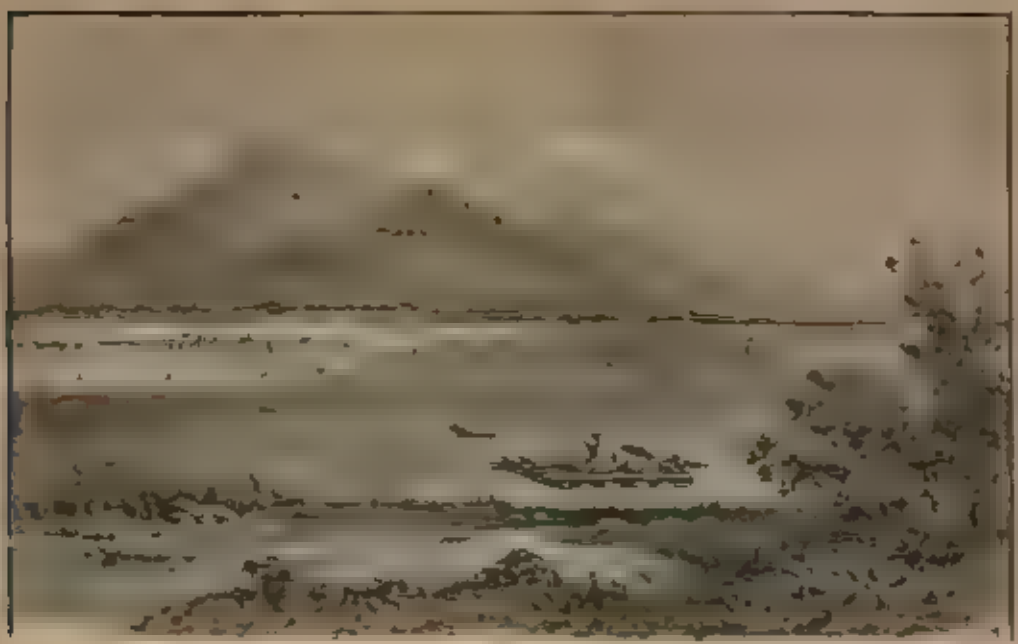
[illegible]

[illegible] and the [illegible] were [illegible] [illegible] of many [illegible] to the god. Each [illegible] was [illegible] to go in state to the temple of Bel Merodach within a year of his accession, to receive and to take the hand of the [illegible] statue, just as a vassal would [illegible] [illegible] and those only of the native sovereigns or the foreign conquerors could [illegible] [illegible] kings of Babylon [illegible] who had not only performed this rite, but renewed it [illegible] surpass the [illegible] had lived in Babylon, and had built himself a palace there, hence the [illegible] of later times attributed to him the glory of having been the apostle of the great [illegible] [illegible] by the Akkadian demiurgus.[1] The actual sway of Babylon, though arrested to the south by the petty states of Lower Chaldæa, had not encountered to the north or north-west any checks to [illegible] progress [illegible] during this period of its history. The vast plain extending between the Euphrates and the Tigris is as it were a continuation of the Syrian desert, and is composed of a grey, or in parts a whitish, soil impregnated with a considerable amount of saline and irregularly superimposed upon a bed of gypsum, from which asphalt oozes up here and there, forming shiny pools. Frost is of rare occurrence in winter, and rain is infrequent at any season; the soil [illegible] up the scanty herbage which the spring showers have encouraged, but hardy plants successfully resist its heat, such as the common [illegible], the sola la soda, the pallasia, a small [illegible] and a species of very [illegible] wormwood, forming together a vari-colored vegetation which [illegible] [illegible] to the ostrich and the wild ass, and affords the flocks of the nomads a grateful pasturage when the autumn has set in. The Euphrates [illegible] these solitudes, but without watering them. The river flows as far as [illegible], between two ranges of rock or bare hills, at the foot of which a narrow strip of alluvial soil supports rows of date-palms intermingled here and there with poplars, [illegible], and willows. Wherever there is a break

[illegible] New Year festival.

[illegible] p. 537. According to Nabonidus and his [illegible] of Babylon [illegible] vol. I pl. 69, all II pp. 99, 100).

[illegible] the Tigris and [illegible]



THE BANKS OF THE EUPHRATES AT HILLAH[1]

in the two cells, where they recede from the river, a [illegible] of [illegible] takes possession of the bank and every inch of the soil is brought under cultivation.[2] The aspect of the country remains unchanged as far as the confluence of the Khabur, but there a black alluvial soil replaces the calcareous clay, and if only the water were to remain in the land in sufficient quantity, the country would be unrivalled in the world for the abundance and variety of its crops. The fields, which are guarded some of the neighbourhood of the small towns, yield magnificent harvests of wheat and barley[3] while in the pasture land beyond the cultivated ground the grass grows so rank that it comes up to the horses' girths. In some places the mud walls are covered with varieties of flowers, growing in dense masses, that the effect produced is that of a vast gilded carpet, dogs sent in among them in search of game, emerge covered with red, blue, and yellow pollen.[4] This is great pasture land in the district of Ilahi, which produces excellent and abundant pottery, where the vine and olive and fig grow well. The population was unequally distributed in these regions. Some villages, it was

[1] Drawn by the Rev. [illegible] after photographs. *The Expedition of the Sieur de Beaujeu to Euphrates and Tigris*, vol. i. p. 49.

[illegible] Sonnerat to *Aragon*, p. 75).

[3] This fact was noticed in Assyria by Layard, *Nineveh and its Remains*, vol. [illegible] travellers have assured me that it was equally true of the country bordering the Khabur.

[illegible]

On present Wrinkleheet, near the sources of the Ba[illegible]

[illegible]

[illegible] of [illegible] greatly [illegible]

These governors were probably at one time semi-independent [illegible] with all the prestige [illegible] the rulers of neighbouring states [illegible] times, when Babylon had attained to universal power, and [illegible] humble [illegible] of these other rulers [illegible] swept out, and added to those of such foreign princes as had from time to time enjoyed the sovereignty over them. [illegible] an interminable list [illegible] whose antiquity and authenticity would well compare with that of the [illegible] Pharaohs.[1] [illegible] has come down to us incomplete, and [illegible] permit of our determining the exact order of reigns, or the status of the individuals who compose it. We find [illegible] period [illegible] prior to the Deluge, mention of mythical heroes, followed by names [illegible] still semi-legendary, such as Sargon the Elder; the princes of [illegible] however for the most part real beings, whose memories had been preserved by tradition, or whose monuments were still existing in certain localities. Towards the end of the XXIVth century before our era, however, a dynasty rose into power of which all the [illegible] have been [illegible] The first of them, Sumuabim, has left us some [illegible] bearing the [illegible]

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

[5] [illegible]

I.	[illegible]	[illegible]	[illegible]	VI.	[illegible]	[illegible]	[illegible]
II.	[illegible]	[illegible]	[illegible]	VII.	Samsuiluna	[illegible]	[illegible]
III.	[illegible]	[illegible]	[illegible]	VIII.	[illegible]	[illegible]	[illegible]
	[illegible]			IX.	[illegible]		[illegible]
IV.	[illegible]	[illegible]	[illegible]	X.	[illegible]	[illegible]	[illegible]
V.	[illegible]	[illegible]	[illegible]	XI.	[illegible]	[illegible]	[illegible]

[illegible]

[illegible] of public or private property [illegible] to the [illegible] of the [illegible] Sumu-la-ilum [illegible] the king's power was transmitted from father to son, without a break, for a long [illegible] of [illegible] years, according to the testimony of the official lists. Contemporary records, however, prove that the course of events did not always run smoothly. They betray the existence of at least one usurper. Indeed—but, even if he did not assume the royal titles, he seized the supreme power for several years between the reigns of Zabu and Abi-sare. He [illegible] very closely resembled those of their contemporaries of Sumer and Akkad.[illegible] Every dredged the ancient canals, or constructed new ones; they restored the walls of their fortresses, or built fresh strongholds on the frontiers; they religiously kept the festivals of the divinities belonging to their hereditary domain, to whom they annually rendered solemn homage. They repaired the temples as a matter of course, and erected their personal names, we never know that Zabu, the third in order of the line of sovereigns, occupied himself in building the sanctuary Esdar of Annat, in Sippara. There is evidence that they possessed the small neighboring kingdoms of Kisiu, Sippara, and Kutha, and that they had consolidated these into a single state, of which Babylon was the capital. To the south there

[illegible] Nabonidus (in *Chronologie der Babylonischen Könige*, p. 74) in [illegible]

[illegible] *Babylonien*, p. 5.

[illegible] "[illegible] (equivalent) the [illegible] king before me" (*Wr. Sem.* II. 62 [illegible])

[illegible] Thomas Mommsen, *op. cit.*, p. 5.

[illegible] the exact site of Tutu-Kiugal is still unknown.

[illegible] Lombard of Simmabilla, dated "the [illegible]" (Mommsen, *Beiträge*, etc., p. 70)

[illegible] *Early History*, [illegible] *Babylonian*, p. [illegible]

[illegible] but the [illegible] that at [illegible] to them, [illegible] Perpetual war was waged in the narrow borderland which separated the two rival states [illegible] in the balance of power [illegible] equal between them under the immediate successors of [illegible] Sumulailu, Zabum, the [illegible] until the reign of Khammurabi, the son of Sinmuballit, who finally [illegible] The struggle in which he was engaged [illegible] many [illegible] was the [illegible] he held the province of [illegible] to the Chaldæan battalions, the armies of [illegible] the maritime [illegible] at the mouth of the Tigris and the Euphrates.

It was not the first time that Elam had [illegible]

[illegible]

MAP OF CHALDÆA AND ELAM.

and at the bottom of these ancient beds, from which springs, [illegible] and abundant harvests. The rivers, the Tigris, the Euphrates, and the [illegible] which water this region are, on reaching more level ground, [illegible]

[illegible]

[illegible] des Paradies pp. 192–196).

[illegible]

[illegible] the Euphrates.

[illegible]

[illegible] Arab. They [illegible] to that part of the [illegible] which extended as far as Korusah, and the sea thus formed the southern frontier of the kingdom.

[illegible]

From earliest times this country was inhabited by three distinct peoples, whose descendants may still be distinguished at the present day, and although they have dwindled in numbers and become mixed with elements of more recent origin, the resemblance to their forefathers is still very remarkable. There were, in the first place, the short and robust people of well-knit figure, with brown skins, black hair and eyes, who belonged to that negritic race which inhabited a considerable part of Asia in prehistoric times.[2] These prevailed in the lowlands and the valleys where the warm, damp climate favoured their [illegible], but they also spread up the mountain regions, and had probably their outposts as far as the [illegible] of the Indus valley. [illegible] with a white-skinned people of a different origin, who were probably allied to the nations of Northern and Central Asia to the North and

[illegible] Sachsen [illegible] (Ammian, *Hist. Rom.*, xxiii. 19), also called Pastogrim (Ammian, *Hist. Rom.*, xxiii. 20) [illegible] *Hist. Nat.*, vi. 21). It is the Karun of the present day [illegible] Shapur II, which waters the foot of the Susian hills.

[illegible] *Rawlinson, Sixth Monarchy, Dawn of Civilisation*, pp. 548, 549.

[illegible] *from a bas-relief of Sargon II. in the Louvre.*

[illegible] is possible to use a vague term employed by the Assyrians[1] [illegible] of the same stock as those of Chaldæa pushed forward as far as the east bank of the Tigris, and settling mostly among the marshes [illegible] by fishing and pillaging.[2] The country of the plain was called Anzân, or Anshân,[3] and the mountain region Nuntme, or Hamma, "the high lands:" these two names were subsequently used to denote the whole country, and Hamma has survived in the Hebrew word Elam.[4] Susa, the most important and flourishing town in the kingdom, was situated between the Eulæus and the Ishân, some twenty-five or thirty miles from the junction of the rivers that

[illegible]

[1] This last-mentioned people is by some authors, for reasons which, so far, [illegible] ethnical consistency, connected with the so-called Sumerian race [illegible] (cf. Maspero, *Dawn of Civilization*, pp. 550, 551). [illegible] Arabs and obscure in origin (Rawlinson, *Elam*, p. 21).

[illegible] Anshân with Anzân, regarding the latter word as the name of Elam, and the three [illegible] the Sax. Academy of Sciences, vol. xii. p. 187; vol. xiv. p. 710).

[2] The meaning of "Nuntme," "Hamma," "Hamrin," in the geogr[illegible]

[illegible]

THE FORTRESS OF ASSA, AS IT APPEARED TOWARDS THE MIDDLE OF THIS CENTURY.[4]

the Ulzai, by the following cities: Mahaktu, the Bomba of classical authors,[1] ranking next in strength and importance; Sarobi; Tukhaunda;[2] Lurt-mush;[3] Khandalu;[4] all large walled towns, most of which assumed the title of royal cities.[5] Elam in reality constituted a kind of feudal empire composed

[illegible]

Bellew, *The Age of Persecution*, pp. 226, 227).

[illegible]

[illegible] Sawyer, vol. ii. pl. 19).

[4] Drawn by Vincent Eaton, after a plate in Lumsden's *Expedition for the Survey of the Rivers Indus and Euphrates*, vol. ii. p. 258. It represents the fortress of Assa as it appeared prior to the [illegible]

[illegible] of the Kuchkak, allies of Faizul or near Ghuzni-i-Khurmak, where there are some [illegible] the valley of Zab-lor, on the site at present occupied by [illegible]

[illegible] ruins of Sarmach, near Ipsolon. Brought below to be looked for in the neighbourhood of [illegible] among the ruins of Dadhar, towards the confluence of the Ghulkhand and Kuchkak, [illegible] ruins of Kalu-i-Ba on the Dhotal Rud (Burnes, *Bokhara*, [illegible]

[illegible] Khinjak (Ib., pl. 2, 1. 49).

[illegible] Sirpurla [illegible] Nanshunte [illegible] and Nepak: of these names, the last repellent, [illegible] possible to the Mede and the Greeks.[1] The dwelling of these divinities was [illegible] forest to which the priests and kings alone had access; [illegible] were brought out on certain days [illegible] carried back to their shrine accompanied by a [illegible] received a tenth of the spoil after any successful campaign—the offerings comprising statues of the enemies' gods, valuable vases, ingots of gold and silver, furniture, and stuffs.[2] The Elamite armies were well organized, and under a skilful general became irresistible. In other respects the Elamites closely resembled the Chaldæans, pursuing the same industries and having the same agricultural and commercial interests. In the absence of [illegible] and [illegible] peculiar to their country, [illegible] of Lagash [illegible] Babylon [illegible] of the [illegible] of their civilization in its earliest stages.

[illegible] which he revolted, of Hammurabi, *Code*, [illegible] p. [illegible], ll. 26, 27.

[illegible] bronze god (*Le Morgan, chez les Chaldéens*, p. 248, n. 1).

[illegible]

[illegible] the people of Aurunculeia and Gindibiaum.

[illegible] the same text give 1325 years [illegible] *Campaigns of Lanchester and* [illegible] (15, 116), has enabled Lichtenstein to establish [illegible]

[illegible] 15 Vol. 2, of the Lancaster, Stone d [illegible]

[illegible] the plunder [illegible] by the Khasiyas [illegible] the private [illegible], and [illegible] placed [illegible] twenty [illegible] continued to be dated by reference to the taking of [illegible] was defeated, and [illegible] from the scene of action, leaving no trace behind, though we may infer that he took refuge in [illegible] The conquest [illegible] was by no means [illegible] refused to [illegible] homage, among them being those of [illegible]

[illegible]

[illegible] Language of Chaldea and Sumer, its civilization were finally merged into a single kingdom of which Khammurabi proclaimed himself the head. Other princes who had preceded him had enjoyed the same opportunities but had failed to be successful in establishing an empire of any lasting [illegible]. The various elements had been fused together for a moment, merely to be dispersed again after a short interval. The work of Khammurabi on the contrary, was planned on a solid foundation and remained compact under his successors. Not only did he drive away with an overall to the south as in the north, but the tribes occupying the right bank of the Euphrates and Tigris and were inserted in his Empire after close fighting and heavy possessions, the city of Bel was the most ancient of the world. Its accumulated victory marks the close of the long period of [illegible] during which the peoples of the Lower Euphrates passed from division to unity. Before the reign there were as many states as cities and as many kingdoms as there were states, after it there was but one kingdom and one line of kings.

In such a [illegible] long period of fifty-two years has hitherto yielded us but a small number of monuments: seals, heads of weapons, dedicatory vases, and part of an inscription, which are only of the nature of historical interest. It was known to the number of [illegible] years, the details of which, however, have come to light. Thus the dedication of one of his statues "Hebrew has good fortune on the battle field." "Bel has lent thee a sceptre of majesty." Now, what awaited [illegible]? "He has lent thee royalty." Now, what awaited [illegible]? "Nabu has lent thee his supreme weapon." Now, what awaited [illegible]? The goddess of light, Istar, has lent thee the sceptre and [illegible] thee, what awaited [illegible]? "Shamash and Rammanu are thy variety." Now, what awaited [illegible]? "I am Khammurabi, the king, the powerful, the Sun, which rends the cloud, the whirlwind of battle, which overflows the country of the enemies, which [illegible], which [illegible], which destroys the stubborn like a flood of water, which [illegible]." The [illegible] of these expeditions were [illegible] consequent on the victory which [illegible] walls of Mari and the walls of Malta" (Hammurabi, [illegible]).

[illegible] vol. 31, pp. 110-117.

[illegible] endangered the still recent work of conquest. Here, again, Khammurabi seems to have met [illegible] on the eastern bank of the Tigris, being held sometimes by Elam and sometimes by Chaldea; properly speaking, it was a country of Semitic [illegible] allegiance, now to Babylon, now to Sumu.[2] Khammurabi [illegible] the province, and [illegible] its frontier by [illegible] along the river [illegible] of fortresses surrounded by [illegible] following [illegible] the temples. The house of Zarpanit and Nabu at Borsippa was [illegible] repaired; the ziggurat threatened to fall [illegible] and [illegible] it, arrived at such a height that its summit "touched the heavens." Meanwhile he had [illegible] the government of the [illegible] and [illegible] from [illegible] supreme power [illegible] at Babylon close to the great lake which served as a reservoir for the overflow of the Euphrates, the king restored the sanctuary of Esagila, the [illegible] which did not appear to him to be proportionate to the growing importance of the city. [illegible] dwelling with great joy and delight he caused [illegible] the firmament and [illegible]

[illegible] Mesopotamia [illegible] pp. 69–80.

[illegible] see Altbabylonisches Privatrecht, pp. 31, 35, 38, 54.

[illegible]

[illegible] Merodach-baladan [illegible] and with [illegible] great [illegible] He [illegible] for the [illegible] requirements of the [illegible] religion [illegible] the [illegible] of Babylon, the seat of which [illegible] the heart of the [illegible] Whole surrounding Sippar with a great wall [illegible] [illegible] he [illegible] Bagat Shamas and Mikkatu in [illegible] patron of the town. He [illegible] the [illegible] Elara, [illegible] sacred seat [illegible] which [illegible] from the earliest times [illegible] knew how to build for his divine [illegible] that did he generally [illegible] Shamas of his master [illegible] He restored [illegible] the eternal dwelling of Merodach at Esagila, Eternal-house, the temple of Sin, Nebo, and Nana [illegible] of Borsippa, and also Ekhalamma, the temple of the goddess Nana in the village of Zarilab. In the western provinces but recently added to the crown, at Lasa, Urak and [illegible] he displayed similar activity. He had [illegible] political as well as religious [illegible] [illegible] of his success in winning the allegiance of the priests by the prodigality of his pious gifts.

[illegible] in the Transactions, vol. i. pp. [illegible], see Hommel, Geschichte [illegible] vol. iii. pp. 124-127.

[illegible] in the British Museum [illegible] vol. iii. pp. [illegible]

[illegible] in the Transactions of the Society of Biblical [illegible] Assyrologie, vol. ii. p. 97; [illegible] Hallabe [illegible]

[illegible] Rawlinson, Cun. Inc. W. As. vol. i. pl. 4, No. [illegible] vol. i. p. 237; Menant, Inscriptions de Babylone [illegible]

he could [illegible] the [illegible] to [illegible] the people [illegible] and [illegible] protect [illegible] of a revolt. He had, however, [illegible] a duty [illegible] in [illegible] which had been growing during centuries of civil discord and foreign conquest. The irrigation of the country demanded constant attention, and from the earliest times its sovereigns had directed the work with real solicitude; but owing to the breaking up of the country into small states, their respective resources could not be combined in such general operations as were needed for controlling the inundation and effectually remedying the excess or the scarcity of water. Khammurabi witnessed the damage done to the whole province of Iamutbal by one of those terrible floods which still sometimes ravage the regions of the Lower Tigris, and possibly it may have been to prevent the recurrence of a similar disaster that he undertook the work of canalization. He was the first that we know of who attempted to organize and reduce to a single system the complicated network of ditches and channels which intersected the territory belonging to the great cities between Babylon and the [illegible] sea.[3] Already, more than half a century previously, Sinidinnam had [illegible] enlarged the canal on which Larsa was situated, while Rimsin had prolonged another, the [illegible] River of the Gods, into the Persian Gulf: by the junction of the two a navigable channel was formed between the Euphrates and the marshes, and an outlet was thus made for the surplus waters of the inundation. Khammurabi informs us how Anu and Bel, having confided to him the government of Sumer and Accad, and having placed in his hands the reins of power, he dug the Nar-Khammurabi, the source of wealth to the people, which brings abundance of water to the country of Sumer and Accad, and turned both

[illegible]

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[1] [illegible] either by drowning or by the collapse of their houses.

[2] [illegible] actual works of Khammurabi at their true value.

[3] [illegible] our *Assyriologie*, vol. i. pp. 310, 3[illegible]

[4] Drawn by Faucher-Gudin, from a photograph published by Hilprecht, *The Babylonian Expedition of the University of Pennsylvania*, vol. i. pl. ix., No. [illegible]

[5] [illegible] the sea then penetrated to the environs of [illegible]

[illegible] I heaped up another [illegible] grain and I removed [illegible] water for the people of Sumir and Akkad. The country of Sumir and Akkad, I gathered together its people who were scattered, I gave them pasture and drinking, I established there a [illegible] I caused them to inhabit a peaceful dwelling place. That is what Ilu-ma-ilu, the powerful king, the favourite of the great gods, I, Ushpia, according to the [illegible] strength with which Marduk has endowed me, I constructed a large fortress, upon a mass of earth, [illegible] I built to its height. I the [illegible] at the head of the Nar Kha-ma-ru, the [illegible] of wealth to the people. The palace I built. The [illegible] the father was begotten me, [illegible] that the [illegible] Sumu-Abi, the father who begotten me, [illegible] in the [illegible] of the world. This [illegible] Ilu-ma-ilu [illegible] a little [illegible] I built [illegible] the [illegible] of Sumu-Abi and Rimush, I probably cutting the [illegible] in its entire length. In [illegible] the [illegible] and by its terrifying [illegible] the dwellings on its banks were [illegible] spill [illegible] from the [illegible] watch [illegible] I [illegible] for purposes of irrigation. A ditch of [illegible] I [illegible] the [illegible] the Euphrates and the Lupa rates in the neighbourhood of Sippar. [illegible] I did not [illegible] that time, [illegible] to complete the [illegible] of irrigation which he had planned after far-reaching conquest, [illegible] successors had merely [illegible] in order to [illegible] unavailed prosperity to the empire.

The [illegible] in this direction were not unsuccessful. Samsu-ilu-na, the son of Ilu-ma-ilu, added to the existing system [illegible] canals, one of which still bears his name and which [illegible] later [illegible] it is mentioned in the documents of the [illegible] Assyrian empire in the [illegible]

[illegible]

[illegible] have come down to the [illegible] [illegible] as the course of affairs. We have to infer, too, that the last centuries of the Elamite dynasty was a period of peace and commercial prosperity. Elam was thus enabled to fully reap the advantage of being united under the rule of one individual. It is quite possible that these cities—Ur, Larsa, Isin, Uruk, and Nippur—which had played so important a part in the preceding centuries, suffered from the loss of their prestige, and from the blow dealt to their traditional pretensions. Up to this time they had claimed the privilege of dwelling in the heart of the country, and they had bravely striven among themselves for the supremacy over the southern states, but the revolutions which had taken place in favour of the north of power have now made any one of them too insignificant to be able to dispute the rivals of all hope of displacing and of enjoying the highest place. Elam destroyed the last hope which they had cherished of ever becoming the capital. The new city was so favourably situated and possessed so much wealth and so many soldiers, while its kings displayed such tenacious energy, that its neighbours were forced to acknowledge and resign themselves to the subordinate position of leading provincial towns. This gave a fresh impulse to the efforts which had sprung up in the north, and sank gradually into obscurity, the loss of their political supremacy being somewhat compensated for by the religious respect in which they were always held. There were three dynasties—Nawa Sin, Ur, and Isin—which, if we may use the term, fly the Babylonians, who claimed the protection of those gods as little as they did that of Merodach, lord of Nebo, and prided themselves on amply supporting all their needs. As the inhabitants of Babylon had considerable resources at their disposal, their appeal to these deities might be regarded as productive of more substantial results than the appeal of a merely local kingdom. The increase of the national wealth and the [illegible] [illegible] enabled the rulers not of Babylon or Larsa alone, but of the whole of Chaldæa, to offer an invincible resistance to foreign enemies, and to establish the supremacy of a country where their ancestors had enjoyed merely a precarious existence. It is difficult to [illegible] [illegible] of Elam and Babylon, if

[illegible]

[illegible]

[illegible] Euphrates.

At what point of the Chaldean [illegible] that river is [illegible] unknown. Many of their cities on the [illegible] and we have no evidence [illegible] their pretensions. [illegible] claims [illegible] Marta [illegible] the [illegible] West and we are in the possession of several facts which suggest the [illegible] a great [illegible] with a [illegible] extending for some [illegible] West [illegible] the [illegible] which [illegible] to the Greeks [illegible] to the [illegible] Memnon. [illegible] contemporary [illegible] still [illegible] whether [illegible] these latent [illegible] predecessors—such as [illegible] —or [illegible] himself at the period of the [illegible] [illegible] the Hebrew Scriptures speaks [illegible] Thus [illegible] person almost up to the [illegible] number. [illegible]

[illegible]

Chedorlaomer also helped Rimsin against Khammurabi, and was unable to prevent his overthrow. In the thirteenth year of his reign the five cities of the Dead Sea—Sodom, Gomorrah, Admah, Zeboiim, and Bela—revolted against him. He came at once with his great vassals, Amraphel of Chaldæa, Arioch of Ellasar, Tidal of the Goyim, and marched with them to the confines of his dominions. Tradition has invested many of the tribes then inhabiting southern Syria with semi-mythical names and attributes. They are represented as being giants—Rephaim—men of prodigious strength—Zuzim,—as having a buzzing and indistinct manner of speech—Zamzummim,—as formidable monsters. Hordes of Amorites, before whom other nations appeared as grasshoppers, [illegible] encamped [illegible], and as the Amalekites who roamed over the mountains to the west of the Dead Sea. Chedorlaomer defeated them one after another—the Rephaim near Ashteroth Karnaim, the Zuzim near Ham, the Emim in Shaveh Kiriathaim, and the Horites in the spurs of Mount Seir as far as El-Paran. Then retracing his footsteps he entered the country of the Amalekites by way of En-mish-

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[illegible]

[illegible]

[illegible]

Numb. xiii. 33.

[illegible]

pat, and pillaged the Amorites of Hazazon-Tamar. In the mean time, the kings of the five towns had concentrated their troops in the vale of Siddim and were there resolutely awaiting Kedorlaomer. They were, however, completely routed, some of the fugitives being swallowed up in the pits of bitumen with which the soil abounded, while others with difficulty reached the mountains. Kedorlaomer sacked Sodom and Gomorrah, reestablished his domination on all sides, and returned home with booty. Hebrew tradition adding that he was overtaken near the sources of the Jordan by the patriarch Abraham.

After his victories over Kudur-Lagamar, Kasmu-Adda assumed the title of king of Mari, which we find still borne by Amorite princes sixty years later. We are unable to determine exactly what took place in Ethiopia at the time of its conquest by Egypt; merchants had prepared the way for military occupation, and the civilization of Babylon had taken hold on the people, but its kings had become sufficiently powerful to have them as vassals. The empire may be said to have been virtually reestablished from the day when the states of the Middle and Lower Euphrates formed but one kingdom in the hands of a single prince. We must not, however, imagine it to have been a compact country, divided into provinces under military occupation, ruled by a [illegible] with a local administration and a hierarchy throughout by functionaries of various grades, who received their orders from Babylon or Susa, according as the chances of war favoured the assemblage of Chaldaeans or Elam. It was in

[illegible] as a loose assemblage of tribes and principalities, which only had [illegible] subjection to a common yoke. They were under the obligation to furnish [illegible] military contingents and show other external marks of obedience; but their particular constitution, customs, and religion were in the respect [illegible] they had to purchase, at the cost of a periodical ransom, the right to live in their own country after their own fashion, and the head of the empire forbore to interference in their affairs, except in cases where the [illegible] quarrels and [illegible] threatened the security of his authority. These subjects [illegible] listed as best they could sometimes for a year or for two years, at the end of which period they would [illegible] the obligations of their vassalage, [illegible] to fold [illegible] a revolt would [illegible] out at one point or another, and it was necessary to suppress it without delay to prevent the [illegible] example from spreading [illegible]. The empire was maintained by perpetual [illegible], and the central [illegible] with the energy shown by [illegible] or with the resources which were for the moment available.

Separated from the confines of the empire by only a narrow [illegible], Egypt loomed on the horizon, and appeared to [illegible] it [illegible]. Its natural fertility, the industry of its inhabitants, the stores of gold and perfumes which [illegible] from the heart of Ethiopia, were well known to the passage to and from the [illegible], and the [illegible] of its treasures must have frequently provoked the envy of Asiatic courts.[illegible] Egypt had, however, strongly felt not [illegible] her former greatness, and the line of princes who [illegible] in common with the Pharaohs who had reigned at Thebes under the XII dynasty. She was now under the rule of the Kings, whose [illegible] was probably [illegible] to the Delta, and [illegible] the Soul and Nubia.[illegible] Egypt [illegible] ever ready to assert their [illegible]

[illegible] the various hypotheses I have chosen those which appeared to be the [illegible]

[illegible] as soon as the central power waned, and between them the possession of the Nile valley below Memphis. The princes of Thebes, who were probably the vassals of Lycaeus, owned the largest fortune and though some slight scruple may have prevented them from donning the pschent or placing their name within a cartouche they asserted notwithstanding the prestige of royal power. A favourable opportunity was soon offered to an invader, at least if half-barbarous tribes attacked with impunity a people thus divided among themselves. They stopped short, however, at the southern frontier of Sesen, or if they pushed further forward, it was without any important result. Distance from headquarters or possibly repeated attacks of the Ethiopians prevented them from planting in the field an adequate force for such expeditions and taking Wast they had not dared to venture, others more audacious were to accomplish. At this juncture, so runs the Egyptian record, "there came to us a king named Tamos." Under this king, then, I know not whether from the good cause to blow upon as a baleful wind, and in the face of all probability cande from the East people of ignoble race, and upon us unawares attacked the country, and subdued it easily and without fighting. It is possible that they owed this rapid victory to the possession of some of a kind of artillery unknown to the Africans—the warchariot—and before the terrible onslaught the Egyptians gave way in dismay. The invaders appeared

[illegible]

[illegible]

as a cloud of locusts on the banks of the Nile. Towns and temples were alike pillaged, burnt, and [illegible] to a mass of all that could [illegible] made people [illegible] every [illegible] of the women and [illegible] whose [illegible] they spared and then proclaimed as king Sa[illegible] one of their chiefs.[illegible] He established a semblance of regular government, chose Memphis as his capital and imposed a tax upon the conquered.[illegible] Two petty [illegible] however unanimously threatened the security of his throne, in the south the Thebans, taking matters into their own hands after the downfall of the Xoites, refused the oath of allegiance to Salatis, and organized in defiance resistance; in the north he had to take measures to protect himself against an attack of the Chaldeans or of the El-mites who were oppressing the land.[illegible] From the natives of the Delta, who were temporarily paralysed by their reverses, he had for the moment little to fear; resuming himself, therefore, to establishing forts at the strategic points in the Nile valley in order to keep the Thebans in check he led the main bulk of his troops to the frontier against the Assyrians. Pacific immigration had already introduced Asiatic settlers into the Delta and thus prepared the way for securing the supremacy of the new rulers. In the midst of these struggles and on the ruins of the ancient town of Hawara-Avaris, in the Sethroite nome

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

a place associated in tradition with the myth of Osiris and Typhon. Salatis built and fortified an immense entrenched camp, capable of sheltering two hundred and forty thousand men. He visited it yearly to witness the military manœuvres, to pay his soldiers and to impose over the distribution of rations. This permanent garrison protected him from a Chaldean invasion, a not improbable event as Lagash-Syria remained under the supremacy of the Babylonian kings. It furnished his successors also with an inexhaustible supply of trained soldiers, thus enabling them to compel to the conquest of Lower Egypt. Years elapsed before the princes of the south would deem themselves vanquished, and five kings—Baan, Apachnas, Apophis I., Iannas, and Assesa—passed their lifetime in a perpetual war in the room of leaving up Egypt to the very end. These Theban kings, who were continually in fear and struggle against the barbarians, were subsequently classed in a dynasty by themselves, the XVII. of Manetho, but they at last succumbed to the invader, and Ases became master of the entire country. His successors in their turn formed a dynasty, the XVIII., the few surviving monuments of which are found scattered over the length and breadth of the valley from the stones of the Mediterranean to the rocks of the first cataract.

The Egyptians were witnessing the advent of that Asiatic people called

[illegible]

[illegible]

[illegible]

them by the general term Amu or Aamites, or Mentiu, the men of the desert. They had already given the Hebrews the appellation of shepherds, of Semitic villagers or nomads—which, at the [illegible] time, [illegible] their ethnic affinity applied the same name to the Hyksos. The Greeks, [illegible] derived from word Hyksos, or Hyk-sos, [illegible] people. Just as we are [illegible] any clue as to their real name and origin. The writers of classical times were unable to come to an agreement as to the question, some confounded the Hyksos with the Phoenicians, others regarded them as Arabs.

[illegible] valley [illegible] by a genetic expression, "the spoiler" (Histoire ancienne [illegible] II, see description [illegible], p. [illegible]

[illegible] Mariette, *Monuments divers*, pl. [illegible] 1st series, p. 32, and *Voyage d'un Égyptien*, p. 116), seems to be an exception [illegible]

Modern scholars have put forward at least a dozen contradictory hypotheses on the matter. The Hyksos have been asserted to have been Canaanites,[2] Elamites,[3] Hittites, Assyrians, Scythians.[4] The last opinion found great favour with the learned, as long as they could believe that the sphinxes found by Mariette represented Apôpi or one of his predecessors. As a matter of fact these monuments present all the characteristics of the Mongolian type of countenance—the small and slightly oblique eyes, the arched but somewhat flattened nose, the prominent cheek-bones and the [illegible] jaw, the salient chin and full lips slightly depressed at the corners. These peculiarities are also observed in the three heads found at Bubastis,[5] in the colossal torso dug up at Mit Fâris in the Fayûm, in the twin groups of the Nile removed to the Ghizeh Museum from Tanis,[6] and upon the remains of a statue in the collection at the Villa Ludovisi in Rome.[7] The same foreign

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[illegible] date from the time of the Hyksos.

[illegible] *Hyksos*, pp. 5–7.

[illegible] inclined to the theory of a Mongolo-Hittite origin.

[illegible]

[illegible] Archæologica Comunale di Roma, 1877, vol. v., 2nd series).

type of face is also found in existence to present characteristics of the villages scattered over the eastern part of the Delta, particularly in the ruins of Tell Mokdam, and the conclusion was drawn that these people were the direct descendants of the Hyksos.[1] This theory was abandoned however, when it was ascertained that the sphinxes of Tanis had been carved, many centuries before the invasion, for Amenemhat III, the king of the XIIth dynasty.[2] In spite of the facts we possess the problem therefore still remains unsolved, and the origin of the Hyksos is as yet far from clear. We gather, however, that the third millennium before our era was repeatedly disturbed by countless migratory movements. The expeditions sent to Elephantine and Hallamat proves that it has taken place without seriously perturbing the regions over which they passed. They must have encountered by the way many nomadic or unsettled tribes which a sight of a world easily displace. Among the Chinese, it needed but little to accelerate or increase the movement, a collision with one horde reacted on its neighbours who either supplanted or carried others with them, and the whole multitude, gathering momentum as they went, were precipitated in the direction first given. A tradition, picked up by Herodotus on his travels, relates that the Phoenicians had originally peopled the Eastern and Southern shores of the Persian Gulf. It was also said that Indathyrses, a Scythian king, had victoriously scoured the whole of Asia, and had penetrated as far as Egypt.[3] Either of these movements may have been the cause of the Syrian migration. In comparison with the meagre information which has come down to us under the form of legends, it is provoking to think how much actual fact has been lost, a trace of which would explain the cause of the movement and the mode of its execution. The least improbable hypothesis is that which attributes the appearance of the Shepherds about the XXIIIrd century B.C., to the arrival in Nubia of those Khati who subsequently fought so fortunately against the armies both of the Pharaohs and the Sumerian kings. They descended from the

[1] [illegible] 450; *cf.* Maspero, *Dawn of Civilization*, pp. 602, 603.

[2] The Hyksos [illegible] Maspero, *Histoire du peuple de l'Orient*, p. 184, [illegible] *Histoire ancienne des Peuples de l'Orient*, 6th edit., vol. II. pp. 144, by Ed. Meyer, *Geschichte des Altertums*, [illegible] by Hommel, *Geschichte Babyloniens und Assyriens*, [illegible] Sayce, [illegible]

[3] Herodotus, [illegible] XIII. [illegible] excess of this case, in the last analysis, that I have [illegible] *Herodotus*, [illegible]

Mr. Sayce [illegible] *Babylonians and Assyrians*, [illegible] Hommel [illegible] Herodotus [illegible] the [illegible] of the [illegible] system [illegible] the [illegible]

[illegible] region in which the Halys and the Euphrates take their rise and if the bulk of them proceeded no farther than the valleys of the Taurus and the Amanus, some of least must have pushed forward as far as the provinces on the western shores of the Dead Sea. The most adventurous among them, reinforced by the Canaanites and other tribes who had joined them on their southward course, crossed the frontiers of Sirz, and finding a people weakened by disease, experienced no difficulty in repelling the native forces by their superior chariots.[1] Both their name and origin were doubtless well known to the Egyptians, yet the latter nevertheless seem to have applied to them any term but that of "Canaanite,"[2] strangely enough in referring to them used the same vague appellations which they applied to the Bedouin of the Sinaitic peninsula,—Mentiu, the shepherds, or Setiu, the archers. They succeeded in hiding the original name of their conquerors so thoroughly that in the end they themselves forgot it, and kept the secret of it from posterity.

The remembrance of the cruelties which attended the invaders and of their conquest lived long after them, it still stirred the anger of Menephtah, after a lapse of twenty centuries,[3] the invaders are known as the "Plagues" or "Pests," and every possible crime and impiety was attributed to them. But the Israelites attending the invasion against the invaders seem to have lost their barbarity and gradually civilized. Those of them stationed in the encampment of Avaris, [illegible] military qualities and characteristics of their race, the remainder became assimilated to their [illegible] conquerors, and [illegible]

[1] [illegible] *Revue de Géog.*, vol. i. pl. xiii. l. 1, where the text is defective.)

[2] [illegible] (Mariette-Bey, *Voy. Hist. Geog.*, vol. ii. p. [illegible]).

[3] [illegible] *Ebers*, p. 213. [illegible] Mariette-Bey, *Voy. Hist. Geog.*, vol. ii. p. [illegible] *Revue de Géog.*, vol. [illegible] p. [illegible]).

recognisable mostly by their long, hooked beard, and many features. The [illegible] seem to have realised from the first that it was more to their interest to exploit the country than to [illegible] the [illegible] of form was competent to understand the [illegible] of the country, they were forced to retain the services of the majority of the scribes, who had managed the public accounts under the native kings. Once [illegible] to the new state of affairs, they rapidly adopted the refinements of civilised life. The court of the Pharaohs, with its pomp and its numerous assemblage of officials, both great and small, was revered as [illegible] the person of the new sovereign. The titles of the Amu chiefs and the Hartamas, adapted to the [illegible] of foreign [illegible], [illegible] interested them in the descendants of Horus and sons of the Sun. They [illegible] the local religious [illegible] so far as to have at their side a god whose attributes appeared to confer them with some of their own barbarous character. The [illegible] of his worshipers [illegible] the land of all [illegible]

[illegible]

[illegible]

[illegible]

savage warrior — his resemblance to Set, the brother and enemy of Osiris, was so marked, that he was identified with the Egyptian deity, with the original additional title of Sûkhô, the Great Set.[1] He was usually represented as a fully armed warrior wearing a helmet of circular form, ornamented with two plumes; but he also borrowed the emblematic animal of Set, the [illegible], and the winged griffin which [illegible] deserts of the Thebaid.[2] His temples were erected in the cities of the Delta side by side with the sanctuaries of the feudal gods, both at Bubastis and at Tanis. Tanis was made the capital, its temples and its palaces, and acquired a fresh importance from the royal presence within its walls. Apophis Apepi, one of its kings, dedicated several tablets of offerings in the city, and engraved on them the genealogy and titularies of the Pharaohs of the XII and XIII dynasties. He was however honest enough to leave the inscriptions of his predecessors intact, and not to appropriate to himself the credit of works belonging to the Amenemhats or to Mamesses.[3] Khian, who is possibly the father of

[illegible]

THE SACRED COW, AT THE CENTRAL MUSEUM.

[illegible] was [illegible], so [illegible]. The sculptured [illegible] inscriptions, of which the [illegible] part was discovered by Naville at Bubastis, appears to have been really carved for himself or for one of his contemporaries. It is a work [illegible] no originality, though of very commendable execution, such as would render it acceptable to any museum; the artist who conceived it took his inspiration with considerable clearness from the [illegible] Sovereign [illegible] the Northern [illegible]. But a small [illegible] granite [illegible] also of the reign of Khaou [illegible] [illegible], does not [illegible] estimate [illegible] the [illegible] of the Hyksos period. It is hardly to form [illegible] the [illegible] in no way resembling the profile of the horse executed by the [illegible] of [illegible]. The [illegible] and the colours of [illegible] [illegible] perpetuate [illegible] the [illegible], a treatise [illegible] which [illegible] would seem to have been [illegible], [illegible] the twenty second year of Apôphis II Âaqenen.

[illegible]

If we only possessed more monuments of contemporary writing of this period, we should find them perceive that their sojourn on the banks of the Nile was instrumental in causing a speedy change in the appearance and character of the Hyksos. The strangers retained to a certain extent their coarse countenances and rude manners; they showed no aptitude for tilling the soil or sowing grain, but delighted in the marshy expanses of the Delta, where they gave themselves up to a semi-savage life of hunting and of tending cattle. The nobles among them, clothed and schooled after the Egyptian fashion and holding fiefs, or posts near court, differed but little from the native feudal chiefs. We see here a case of what generally happens when a horde of barbarians settles down in a highly organised country

[illegible] STATUE OF [illegible] IN THE [illegible]

[illegible] by a stroke of fortune they may have conquered [illegible] the Hyksos had taken complete possession of Egypt, Egypt on her turn took possession of them, and those who survived the overwhelming effect of her civilization were all but transformed into Egyptians.

If, in the time of the native Pharaohs, Semitic tribes had been drawn towards Egypt where they were treated as subjects or admitted as slaves, [illegible]

[illegible] finally showed, on the evidence of Sheen, that it belonged [illegible] Hu[illegible] V[illegible] [illegible] to the Proceedings of the Soc. of Bibl. Arch., 1881 [illegible] [illegible] of Apophis II in the tomb of Egypt, at Gebelein (Daressy, [illegible] [illegible] pp. 58, 59.

[illegible] [illegible] Naville [illegible] [illegible]

[illegible] attract which she possessed for them, [illegible] steadily under the shepherds. They would now find the country in the hands of [illegible] the same race as themselves — Egyptians, it is true, but [illegible] an extent as to have completely lost the ancient language and the knowledge of their own extraction. Such immigrants were the more [illegible] since there lurked a feeling among the Hyksôs that it was necessary [illegible] strengthen themselves against the slumbering hostility of the native population. The royal power must have [illegible] opportunities given to Asiatic [illegible] and favourites. Chananites and Rebuim, [illegible] have [illegible] for the conquest of Syria. Invasions, famines, civil wars, [illegible] to drive not to Egypt not only isolated individuals but whole families and tribes. That of the Beni Israel or Bedouins, who entered the country about this time, has an acquired a unique position in the world's history. They belonged to that family of Semitic extraction which we know by the monuments and tradition to have been scattered in ancient times among the western shores of the Persian Gulf and in the valley of the Euphrates. Some settled near to Chaldæa and to the sea-port of Ur [illegible] They cultivated the soil, they employed themselves in [illegible] and [illegible], the [illegible] from Dilmun, from Magan and from Meluhha — moved from one place to another, and made their way to the cities of Sumer and Akkad. They had [illegible] from very early times, and some of their towns were situated on islands, so as to be protected from sudden incursions.[illegible] Other tribes of the same family occupied the interior of the country, they lived in tents and delighted in the [illegible] of camels. These appeared to be [illegible] consist of Arabian throughout the course of population, which penetrated well into the borders and spread over the world. It was in [illegible] that we see the beduin, the true Ishmaelite, resting only [illegible] but, as people with some [illegible] possible, [illegible] between the lower waters of the Tigris and the Euphrates.[illegible] It was there, among the marshes on the coast of those rivers, that the Arameans established their first settlements, [illegible] the desert.[illegible] There, in the old [illegible] place of the Persian Gulf, it was even held also at the time of Alexander, that the ancient ruins attributed to the people had been [illegible] the Bahrein Islands, the

[illegible]

largest of which, Iyles and Arados were names resembling the two great ports of Tyre and Arvad. We are inclined to credit such a fact the more, since it might be urged that the way by which they reached the Mediterranean. The occurrence of violent earthquakes forced them to have their home. They travelled as far as the Lake of Syria, where they halted for some time, then resumed their march, and at last rest till they had reached the sea, where they founded Sidon. The question arises as to the position of the Lake of Syria on which they rested, which is usually taken to be the Lake of Nejd and the environs of Damascus. Others, the Lake of Bahr, lies near the Euphrates, the emigrants should have followed up the course of that river, and having approached the country of their ultimate settlement in the north-eastern frontier. Another theory would seem to identify the lake with the waters of Merom, the Lake of Galilee, or the Dead Sea, in this case the tribes must have crossed the tract of the Arabian peninsula from the Euphrates to the Jordan, through one of the passages still so spread with oases, which afford an easy and safe route for caravans. Several writers assure us that the Phoenician traditions of the exodus was universally known by Herodotus and that the sea waters they remembered as reaching Tyre were the Persian Gulf but the Dead Sea. In the first place, they would not have hesitated to assign a more precise position to events so ancient in other documents. The Bible tells us that, soon after the events of Exodus, the power of God being satisfied by the work done of Saul and Jonathan, he resolved to destroy the Philistines settled in the vale of Sodom. A storm of burning brand so brought over them, and as the land then, when he fires of smoke, and of fulfilment, and passed away, the cities of the vale had disappeared. There are to have existed, it was said, the Jordan empties itself and the country destroyed was the southern plain, which had been occupied by the Philistines, and had the south have [illegible]

[illegible]

[illegible]

[illegible]

[illegible] The earthquake which caused the Phoenicians to leave their ancestral home may have been the result of this cataclysm, and the sea on whose shores they settled would cause a new Dead Sea. One fact however, appears to be certain in the midst of many hypotheses, and that is, if the Phoenicians had their origin in the regions bordering on the Persian Gulf? It is useless to attempt, with the inadequate material as yet in our possession, to determine by what route they reached the Syrian coast, though we may perhaps conjecture the period of their arrival. Herodotus asserts that the Tyrians placed the date of the foundation of their principal temple two thousand three hundred years before the time of his visit, and the erection of a sanctuary to their national deity would probably take place very soon after their settlement at Tyre; this would bring their arrival there to about the XXVIIIth century before our era. The Elamite and Babylonian conquests would tend to have [illegible] the Phoenicians already established in the country and would have had a powerful effect upon them.

The question now arises whether the Hyksos belonged to the group of tribes which included the Phoenicians, or whether they were of Chaldean race. Their national traditions leave no doubt upon that point. They are regarded as belonging to an important race, which we find dispersed over the country of Padan-Aram, in Northern Mesopotamia, near the lands of Mount Masius, and extending on both sides of the Euphrates. Their earliest chiefs bore the names of towns or of peoples—Nahor, Peleg, and Serug—all were descendants of Arphaxad, and it was related that Terah, the father of the Israelites, left Chaldean Ur-Kasdim, the Ur of the Chaldees. He is said to have [illegible]

and three sons—Abraham, Nahor, and Haran. Haran begat Lot, but died before his father in Ur Kasdim, his own country. Abraham and Nahor both took wives, but Abraham's wife remained a long time barren. From Terah, with his son Abraham, his grandson Lot, the son of Haran, and his daughter-in-law Sarah,[1] went forth from Ur Kasdim (Ur of the Chaldees) to go into the land of Canaan, and they came unto Haran, and dwelt there, and Terah died in Haran.[2] It is a question whether Haran is to be identified with Harran in Mesopotamia, the city of the god Sin, or, which is more probable, with the Syrian town of Harân,[3] in the neighbourhood of Damascus.[4] The tribes who crossed the Euphrates became subsequently a somewhat important people. They called themselves, or were known by others, as the 'Ibrîm, or Hebrews, the people from beyond the river,[5] and this appellation which we are accustomed to apply to the children of Israel only, embraced also, at the time when the term was most extended, the Ammonites, Moabites, Edomites, Ishmaelites, Midianites, and many other tribes settled on the borders of the desert to the east and south of the Dead Sea.[6] These peoples all trained their descent from Abraham, the son of Terah, but Ishmael[7] claimed the privilege of being the only legitimate issue of his marriage with Sarah, giving rise to bitterness and quarrels between the relations who accompanied two others with

[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

[5] [illegible]

[6] [illegible]

[7] [illegible]

their common ancestor. Ammon and Moab were, for instance, the issue of the incestuous union of Lot and his daughters; Midian and the Arabs were descended from Keturah, who was merely a concubine; Ishmael was the son of an Egyptian slave; while the "hairy" Esau had sold his birthright and the primacy of the Edomites to his brother Jacob, and consequently to the Israelites, for a dish of lentils. Abraham left Haran at the command of Jahveh, having received from Him a promise that his posterity should be blessed above all others. Abraham pursued his way into the heart of Canaan till he reached Shechem, and there, under the oak of Moreh, Jahveh, appearing to him a second time, announced to him that He would give the whole land to his posterity as an inheritance. Abraham visited it as its possessor, and wandered over it with his flocks, building altars at Shechem, Bethel, and Mamre, the places where God had revealed Himself to him, treating as his equals the native chiefs, Abimelech of Gerar and Melchizedek of Jerusalem, and granting the valley of the Jordan as a place of pasturage to his nephew Lot, whose flocks had increased unceasingly. His nomad instinct having led him into Egypt, he was there loaded with favours by Pharaoh. On his return he purchased the field of Ephron, near Kiriath-Arba, and the cave of Machpelah, of which he made a burying-place for his family. Kiriath-Arba, the Hebron of subsequent times,

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[illegible]

[illegible] the temple of Jerusalem were prescribed by the law.

[illegible] agreement with Abimelech about the [illegible]

[illegible]

[illegible] The tombs of the patriarchs are [illegible]

THE TRADITIONAL OAK OF ABRAHAM AT HEBRON

became from henceforward his favourite dwelling-place, and he was residing there when the Elamites invaded the valley of Siddim,[2] and carried off Lot among their prisoners. Abraham set out in pursuit of them, and succeeded in delivering his nephew. God (Jahveh) not only favoured him on every occasion, but expressed His will to extend over Abraham's descendants His sheltering protection. He made a covenant with him, enjoining the use on the occasion of the sacrificial rites employed among the nations when offering a treaty of peace. Abraham offered up as victims a heifer, a goat, and a three-year-old ram, together with a turtle-dove and a young pigeon; he cut the animals into pieces, and placing them in two heaps, waited till the evening. "And when the sun was going down, a deep sleep fell upon Abraham; and lo, an horror of great darkness fell upon him; and a voice from on high said to him: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.' And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. Jahveh sealed the covenant by consuming the offering."[4]

Two less important figures fill the interval between the Divine proclamation of

[illegible] up the results of the most recent researches on the subject.

[2] Drawn by Boulier, from a photograph brought home by Lortet.

[3] On the subject of this invasion, cf. pp. 47, 48 of the present work.

[4] Gen. xv., Jahvistic narrative.

certain of its accomplishment. The birth of a son to him, Isaac, was heralded by the Divine intervention at a period when Sarah had given up all hope of becoming a mother. Abraham was sitting at his tent door in the heat of the day, when three men presented themselves before him, whom he invited to repose under the oak while he prepared to offer them hospitality. After their meal one who seemed to be the chief of the three promised a return within a year when Sarah should be blessed with the possession of a son. The announcement came from Jahveh, but Sarah was ignorant of the fact, and laughed to herself within the tent on hearing this amazing prediction, for she said, "After I am waxed old shall I have pleasure, my lord being old also?" The child was born, however, and was called Isaac, "the laugher," in remembrance of Sarah's mocking words. There is a remarkable resemblance between his life and that of his father. Like Abraham he dwelt near Hebron, and departing thence wandered with his herds over the land of Beersheba. Like him he was threatened with the loss of his wife, and, like him also, he renewed relations with Abimelech of Gerar. He married his relative Rebecca, the granddaughter of Nahor and the sister of Laban. After twenty years of barrenness his wife gave birth to twins, Esau and Jacob, who struggled with each other from their mother's womb, and whose descendants kept up a perpetual feud. We know how Esau, under the pressure of his appetite, deprived himself of the privileges of his birthright, and subsequently went forth to become the founder of the Edomites. Jacob spent a portion of his youth in Paddan-Aram, where he served Laban for the hands of his cousins Rachel and Leah; then, owing to the bad faith of his uncle, he left him secretly after twenty years' service, taking with him his wives and innumerable flocks. At first he wandered aimlessly along the eastern bank of the Jordan, where Jahveh revealed Himself to him in his troubles. Laban pursued and overtook him, and, acknowledging his own misdeeds, pardoned him for having taken flight. Jacob

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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Gen. xxvii. 41–46, xxviii., xxxii., xxxiii.

raised a cairn of stones on the site of their encounter, known at Mizpah hereafter-ages as the "Stone of Witness" (Gal Ed Gaaroch). This having been accomplished, his difficulties began with his brother Esau, who bore him no good will. One night at the ford of the Jabbok, where he had fallen behind his companions, "there wrestled a man with him until the breaking of the day," without prevailing against him. The stranger endeavoured to escape before day break, but only succeeded in doing so at the cost of giving to Jacob the blessing "What is thy name?" And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed." Jacob called the place Peniel, for "said he, I have seen God face to face, and my life is preserved." The hollow of his thigh was "strained as he wrestled with him," and he became permanently lame. Immediately after the struggle he met Esau, and endeavoured to appease him by his humility, building a house for himself and providing booths for his cattle, so as to secure for his descendants the possession of the land. From this circumstance the place received the name of Succoth, "the Booths," by which appellation it was henceforth known. Another locality where Israel had met God while he was pitching his tents, derived from this fact the designation of "the Two Hosts" (Mahanaim). On the other side of Jordan, at Shechem, at Bethel, and at Hebron, near to the burial place of his family, traces of him are everywhere to be found linked with the name of Abraham. By his two wives and their maids he had twelve sons. Leah was the mother of Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. Rachel and Asher were the children of the slave Zilpah, while Joseph and Benjamin were the only sons of Rachel. Dan and Naphtali, being the offspring of her servant Bilhah, [illegible] which his father showed to him caused jealousy to be excited in his brothers, they sold him to a caravan of Midianites on their way to Egypt, and persuaded Jacob that a wild beast had devoured him. Jacob was, however, with Joseph, and "made all that he did to prosper in his hand."

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] to the change of name from Jacob to Israel.

[illegible]

He was bought by Potiphar, a great Egyptian lord and captain of Pharaoh's guard, who made him his overseer, his master's wife, we read, "cast her eyes upon Joseph." But finding that he rejected her shameless advances, she accused him of having offered violence to her person. Being cast into prison, he retrieved his fortunes in misfortune by his skill in reading dreams, and was summoned to court to interpret to the king his dream of the seven lean kine which devoured the seven fat kine, which he did by representing the latter as seven years of abundance, of which the rope should be swallowed up by seven years of famine. Joseph was then promoted by Pharaoh to the rank of prime minister. He stored up the surplus of the abundant harvests, and as soon as the famine broke out, distributed the corn to the hunger-stricken people in exchange for their silver and gold, and for their flocks and herds. In fine, it was found the whole of the Nile valley, with the exception of the lands belonging to the priests, gradually passed into the possession of the royal treasury. Meanwhile his brethren, who also suffered from the famine, came down into Egypt to buy corn. Joseph revealed himself to them, pardoned their wrong, but detained them, and presented them to the Pharaoh. "And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; load your beasts, and go, get you unto the land of Canaan, and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land." Jacob therefore arose and came down and came to Beersheba, where he offered sacrifices to the God of his father Isaac, and Jehovah commanded him to go down into Egypt, saying, "I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." The whole family were installed by Pharaoh in the province of Goshen, as far as possible from the centre of the native population, "for every shepherd is an abomination unto the Egyptians."*

In the modest, if not yet too long, narrative which the Hebrews of later times delight to trace the history of their remote ancestors, one important fact arrests our attention. The Israelites quitted Southern Syria and settled on the banks of the Nile. They had remained for a considerable time in what was known later as the mountains of Judah. Hebron had served as their rallying point, the broad but scantily watered wadys separating the cultivated lands from the desert, were to them a patrimony, which they shared

* [illegible]

† [illegible] pp. 77–103, give an idea of the manner in [illegible]

with the inhabitants of the neighbouring towns. Every year, in the spring, they led their flocks to browse on the fine herbage growing in the bottoms of the valleys, removing them to another district only when the supply of fodder was exhausted. The women spun, wove fashioned garments, baked bread, cooked the meals, and devoted themselves to the care of the younger children, whom they suckled beyond the usual period. The men lived like the Bedouin: periods of activity alternating regularly with times of idleness, and the daily routine, with its simple duties and casual work, often gave place to quarrels for the possession of some rich pasturage or some overflowing well.[1]

A comparatively ancient tradition relates that the Hebrews arrived in Egypt during the reign of Apôphis, a Hyksos king, dubbed the Apis and possibly the Mnevis worshipped in the temple of the Delta. Hamasis had engraved his name on the epitaphs of Amenemhat III and on the lions of Memphis.[2] The land where the Hebrews obtained settlement, down to the present day is most frequently visited by nomads, who find there an uncertain hospitality. The tribes of the deserts of Suez are now, in fact, constantly shifting from one settlement to another, and their encampments in any place are merely temporary. The fertility of the soil must, of course, keep them within bounds; they treat them with the greatest prudence and tact. Should the government displease them in any way, or appear to curtail their liberty, they pack up their tents and take flight to the desert. The district occupied by the Beni Israel is on the north-east, and left to the latter.[3] Probably the same state of things existed in ancient times, and the other zones on the east of the Delta were in turn inhabited or deserted by the Hebrews of the period. The towns were few in number, but a series of forts protected the frontier. These were more village strongholds, protected on the number of sides by marshes, and surrounded by a stony foreshore. Beyond the frontier extended a region of bare rock, or sandy plain saturated with the silt deposited by the waters of the inundation. The land of Goshen was bounded by

[illegible] Zeitschrift, 1880, pp. 126–127)

[illegible]

the cities of Heliopolis on the south, to Bubastis on the east, and Tanis and Mendes on the north. The garrison at Avaris could keep open a free passage over within it, while they could at the same time send it to the frontiers of the Mount and the Hor-Shasu.[1] The Shasu found there in their conquests well adapted to their habits and tastes. Even if their whole past importance as a nation has been overestimated, they had not at least shown the faculty of amalgamating, when transplanted into Egypt, with and died out or at the end of two or three generations became merged in the native population.[2] In pursuing their roaming as shepherds, almost within sight of the rich cities of the Nile valley, they never forsook the tent of their fathers to bow down before the Emeralds or Tens of Egypt, whether He was already known as Jahveh, or was worshipped under the native name of Lebanon, they served Him with a most unbroken fidelity even in the presence of Ra and Osiris of Ptah and Sutah.[3]

The Hyksôs conquest had not in any way modified the feudal system of the country.[4] The Shepherd-kings must have inherited the royal domain just as they found it at the close of the XVIth dynasty, and doubtless the wide Delta from Avaris to Sais, and from Memphis to Buto was their personal appanage. Their direct authority probably extended to farther south, into the pyramids, and their supremacy over the tribes of the Shasu was at least

[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

pretensions. The turbulent feudal world shared among the petty princes of the valley had never let their pride or rebellious spirit and under the energy of one or the other Pharaohs regulated their obedience to their rulers by the energy he displayed, or by the respect for the resources at his disposal. Thebes has never completely lost the ascendency which it obtained over them at the fall of the Memphite dynasty. The accession of the XVIth dynasty and the arrival of the Shepherd-kings, in relegating Thebes unceremoniously to a second rank, had not be damaged or lowered its royal prestige in its own eyes or in those of others: the hordes of the south had vainly rallied around it, as around their natural capital, and their resources, combined with its own, rendered it a formidable power as that of the masters of the Delta. If we had fuller information as to the history of this period, we should doubtless see that the various Theban princes took occasion, as in the Heracleopolitan epoch, to pick a quarrel with their sovereign lord, and did not allow themselves to be discouraged by any reverse. The entrance of rule attributed by the chronicles to the Hekas of the XVI dynasty were not probably, as far as they were concerned, years of perfect tranquillity, or of indifferent authority. In inscribing their rule names on the lists, the annalists denoted merely the shorter or longer period during which their Theban vassals had in their rebellious efforts, not did not dare to assume openly the title of sovereign royalty. A certain Apepi, probably the same who took the praenomen of Apophis, was reigning at Tanis when the decisive revolt broke out, and Sequenen-Taa I., who was the leader of the movement, had no other title of authority over the provinces of the south than that of *hegat* or regent

[illegible]

* [illegible] dynasty [illegible] Manetho [illegible] Sequenen-Ra [illegible] *Hist. Egypt.* [illegible] of Assis (pl. I. ll. 1, 2).

[illegible]

We are always minded with the cause of the outbreak or with its sequel, and the Egyptians themselves seem to have been not much better informed on the subject than we ourselves. They gave free flight to their fancy, and accommodated the details to their taste, not overlooking even the introduction of daring fictions into the account. A romance, which was very popular with the literati, four or five hundred years later asserted that the real cause of the war was a kind of religious quarrel. "It happened that the land of Egypt belonged to the Fever-stricken, and, as there was no supreme king at that time, it happened then that King Sequenenrê was regent of the city of the south and that the Fever-stricken of the city of Re were under the rule of Re-Apepi the Avaris.[1] The whole land tribute to the latter in manufactured products and to such did the same with all the good things of the Delta. Now, the king Re-Apepi took to himself Sutekh for lord and he did not serve any other god in it. Whose land he kept Sutekh, and he built a temple excellent and everlasting work at the gate of the King Re-Apepi, and he arose every morning to sacrifice the daily victims and the old female asses there with garlands of flowers as it was accustomed to be done for the temple of Pharaoh Harmakhis."[2] Having finished the temple, he thought of imposing upon the Fellahs to cut down his gods, but as he shrank from employing force in such a delicate matter, he had recourse to stratagem. He took counsel with his principal officers, but they were unable to devise a plan

[illegible]

[illegible] (*Proof of the 1st Hollow Page, in the Records of the Past*, [illegible]

[illegible]

[1] [illegible] *Zeitschr.* 1885, p. [illegible] [illegible] p. [illegible] [illegible] Arabic [illegible] Hebrew [illegible] that day.

[2] [illegible] Maspero, *Histoire Égyptienne*, vol. [illegible] pp. [illegible] [illegible]

[illegible] of diviners and astrologers was more complacent. "Let a messenger go to the regent of the city of the South to tell him: 'The King Ra-Apopi commands thee: "That the hippopotami which are at the pool of the town are to be exterminated in the pool in order that slumber may come to me by day and by night." He will not be able to reply good or bad, and thou shalt send him another messenger: 'The King Ra-Apopi commands thee: "If the chief of the South does not reply to my message, I hereby serve a long sword against Sûkhû. But if he replies to it, and will do that which I tell him to do, then I will impose nothing further upon him, and I will not in future be before any other gate of the World but that Amenre, king of the gods."' Another Pharaoh of popular romance, Nectanebo, possessed, at a much later date, mares which he sent at the neighing of the stallions of Babylon, and a friend Ivenros had a cat which went forth every night to wring the necks of the oxen of Memphis. The hippopotami of the Fortunate Island were troubled in rest at the bray of Bacchus, were restless and sleepless in these extraordinary circumstances. One wished to unfortunately [illegible]. We may assume, however, without much risk of error, that Sequenenra came forth safe and sound from the ordeal, that Apopi was taken in his own trap, and was himself driven to the direst extremity of giving up Sûkhû for Amenre, of [illegible] war. He was likely to adopt the latter alternative, and he called the cat as rapt would probably have related his defeat.

[illegible]

Most [illegible] continued for a century and a half from the time when Sequenenra [illegible] himself king of the Sun and king of the two Egypts from the moment in which he surrounded his name with a cartouche, the prince of the South threw [illegible] with him, and the XVIIth dynasty had its beginning on the day of his proclamation.[1] The strife at first was not severe and without marked advantage to either side;[2] at length the Pharaoh whom the

[1] [illegible]

[2] [illegible] Maspero and [illegible] Hatchepsut to [illegible] Tablets by Maspero, *Une Expédition Intéressante à Thèbes*, p. 78.

[3] [illegible] *Les Tombes* [illegible] Maspero [illegible]

[4] [illegible] Mr. Petrie, [illegible] *Egypt and Egypt* [illegible]

[illegible] expulsion of Manetho all [illegible] brought with [illegible] defeat the Israelites [illegible] drove them away from Memphis and from the western plains of the Delta, and after them up to their entrenched camp of Avaris between the Sebennytic branch of the Nile and the Wady Tumilat. The [illegible] of this period of strife and misery are few in number, and it is a fortunate circumstance that the [illegible] of a time upon which we [illegible] to pass over as unworthy of notice. One of the officials of Tuna I. has left us his writing palette, on which the cartouches of his master are incised with a rudeness bespeaking decrepitude. We have also information of a prince of the blood royal, a king's son, Iûâ, who accompanied this same Pharaoh in his expeditions, and the Gizeh Museum is proud of having in its possession the wooden sphinx which Tuna I. erected on the mummy of a certain Aphepi, to enable him to defend himself against the monsters of the lower world. A second Sequenen Tûâa succeeded the last, and like him was buried in a little brick pyramid in the border of the Theban necropolis.[1] At his death the series of kings was broken, and we meet with several names which are difficult to classify — Sekenenrâ II., Sekenenrâ III.,[2] Hepuan, Mahaspra

[illegible]

[illegible]. As we proceed, however, the materials become more plentiful, and the list of reigns almost complete. The part which the princesses of other times played in the transmission of power had, from the XIIth dynasty downward, considerably increased in importance, and they seemed to overshadow that of the princes.[1] The question presents itself whether, during these centuries of perpetual warfare, there had not been a moment when, all the males of the family having perished, the women alone were left to perpetuate the great race on the earth and to keep the succession unbroken. As soon as the veil over this period of history begins to be lifted, we distinguish among the personages emerging from the obscurity as many queens as kings presiding over the destinies of Egypt. The sons took precedence of the daughters when both were the offspring of a father and sister born of the same parents, and when, consequently, they were of equal rank; but, on the other hand, the sons forfeited this equality when there was any inferiority on origin on the maternal side, and their prospect of succession to the throne diminished in proportion to their mother's remoteness from the line of Ra. In the latter case all their sisters, born of marriages which do not appear incestuous, took precedence of them, and the eldest daughter became the legitimate Pharaoh, who sat on the seat of Horus on the destiny of her father, or even occasionally during his lifetime. The prince whom she married governed for her, and discharged those royal duties which could be legally performed by a man only, such as offering worship to the superior gods, commanding the army, and administering justice; but his wife never ceased to be sovereign, and however small the intelligence or firmness of which she might be possessed, her husband was obliged to bow to her, at all events on certain occasions, the direction of affairs. After her death, her children inherited the crown, their father but

[illegible]

formally to invest the eldest of them with royal authority in the room of the deceased, and with him he shared the [illegible] male, if not the reality, of power.[1] It is doubtful whether the third Sequenenra known to us, who added an epithet to his name, and was commonly known as Tâa-qen, "Tâa the brave"—united in his person all the requisites of a Pharaoh qualified to reign in his own right. However this may have been, at all events his wife, Queen Âhhotpû, possessed them. His eldest son Ahmosû died prematurely, the two younger brothers, Kamosû and a second Ahmosû, the Amosis of the Greeks, assumed the crown after him. It is possible, as frequently supposed, that their young sister Ahmosi-Nefritari entered the harem of both brothers consecutively. We cannot be sure that she was united to Kamosû, but at all events she became the wife of Âhmosis, and the rights which she possessed, together with those which her mother Âhhotpû, gave him a legal claim, [illegible] was seldom enjoyed by the Pharaohs of that period, so many of them being sovereigns in truly *de facto*, while he was doubtly king by right.[2]

[illegible]

Hor-pa-Kamosû, and Âhmosis quickly succeeded each other. Hor-pa-

[1] [illegible] Âhhotpû II.

[2] I have attempted to [illegible] a genealogy of this family in *Les Mémoires* [illegible] *Mémoires de la Mission de Caire*, vol. i. pp. 630-637). One part of it is [illegible] marriage of Âhhotpû I. with Tûâa III. (Bouriant, *Notes de Voyage* § 8, in the *Recueil de Travaux*, vii. p. [illegible] Ahmosis [illegible]

very probably waged war against the Shepherds, and it is not known whether he fell upon the field of battle or was the victim of some plot, the appearance of his mummy proves that he died a violent death when about forty years of age.[1] Two or three men, whether assassins or soldiers, must have surrounded and despatched him before help was available. A blow from an axe must have severed part of his left cheek, exposed the teeth, fractured the jaw, and sent him senseless to the ground; another blow must have seriously injured the skull, and a dagger or sword has cut upon the forehead a little above the right eye. His body must have remained lying where it fell for some time, when [illegible] had to be hastily performed as best it might. [illegible] the face and body showed on the morning of his death, but by touching the cheek we can ascertain how harsh and abnormal the [illegible] must have been. The mummy is that of a fine, vigorous man, who might have lived to a ripe old age, and he must have effected himself [illegible] against his assailants. The features have each a [illegible] expression of fury. A flat and partly crushed bump occupies above one eye, the forehead is wrinkled, and the lips, which are drawn back in a circle about the teeth, reveal the tongue. Rameses did not reign long,[2] we know nothing of the [illegible]

[illegible] III. 2 a, d).

[1] [illegible]

[2] [illegible]

[illegible] of his life, he was one of the greatest examples of the Egyptian chariot-warrior, mounted on a carriage of wood and bronze which was to carry him victoriously across the world. This boat was afterwards [illegible] by his mother Ahhotpu. Amosis must have been about twenty-five years of age when he ascended the throne; he was of medium height, as is clear when measured mummy, forty-five feet six inches in length, but the disproportion of his neck and chest is indicative of extraordinary strength. His head is small in proportion to the rest of the forehead is low and narrow, the cheekbones prominent and the face is thick and heavy. The lips exactly resemble those of Thoth, and the blood alone would proclaim his affinity, even if we were ignorant of the relationship which united them to Pharaoh. Amosis seems to have been a strong, active, warlike man, fit for the enterprise in all the sense which we know him to have been engaged in, and it is noted that the sculptures from the last time engaged by him. It is proved that modern writers have exaggerated the credit due to Amosis for expelling the Hyksos. He found the task already half accomplished, and the warfare of his forefathers for at least a century must have prepared the way for his success. He appears to have played the most important role in the history of the liberation, at least so far as regards the work of war, and he was honoured by the children into whose hands the sceptre passed. Taking this into consideration, we do not attribute the two steps, even when [illegible] were not [illegible] to be dismissed. Even if the continual presence of the Egyptian army in the country of the Delta [illegible] compelled the [illegible] to make a protracted resistance against very superior forces. The impregnable [illegible] of Memphis on the south and the [illegible] on the Bubastic, combined with the shifting network of the branches of the Nile together with the [illegible] marsh, provided them with a series of strongholds, which Syria in form not offered to them in comparative security for [illegible] their troops, or levying recruits among tribes of [illegible] so long as they [illegible] their ground [illegible] was always possible.

[illegible]

[illegible] the throne.

one victory would bring them to Memphis, and the war would again fall under their arrangements. Kamose, by drawing them from their last strong hold, averted this danger. It is, therefore, not without reason that the official chronicles of later times separated him from his ancestors and made also the head of a new dynasty. His predecessors had in reality been mere Pharaohs on sufferance, ruling in the south within the confines of their Theban principality, taking in power, it is true, with every conquest, but never able to attain the supremacy of the whole country. They were so hemmed

[illegible]

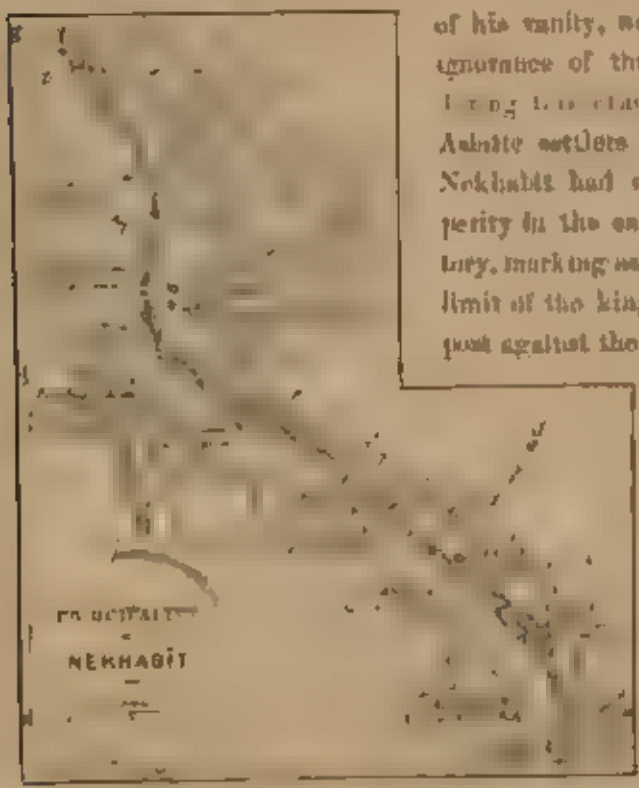
in the XVII. dynasty together with the Hyksos sovereigns of uncontested legitimacy, while their successors were able to constitute the XVIII., conquering Pharaohs with full powers, tolerating no competitors, and uniting under their firm rule the two regions of which Egypt was composed, the possessions of Set and the possessions of Horus.[1]

The war of liberation broke out on the accession of Ahmos, and continued during the first nine years of his reign.[2] One of his lieutenants, the king's

[illegible] to observe (cf. pp. 48, 49 of the present work).

[illegible] pursuing the shepherds into Syria.

[illegible] Almost at Abu [illegible] who [illegible] to the tomb of the [illegible] Nekhabit [illegible] of the inscriptions [illegible] the [illegible] specimen of [illegible] by [illegible] and thus, thanks to this fortunate record of his vanity, we are not left in complete ignorance of the events which took place during the [illegible] struggle between the Asiatic settlers and their former subjects.[3] Nekhabit had enjoyed considerable prosperity in the earlier ages of Egyptian history, marking as it did the extreme southern limit of the kingdom, and forming an outpost against the barbarous tribes of Nubia.[4]



As soon as the progress of conquest had pushed the frontier as far south as the first [illegible] of importance, and the [illegible] greatness found an echo only in provincial [illegible] presence of the [illegible] at the Pharaonic court.[5] The [illegible] situated to the south of Thebes, [illegible] Middle Egypt [illegible] conquerors [illegible] to [illegible] to [illegible] its possession [illegible] sufficient [illegible] for a large population. They consisted of [illegible] of [illegible] soil, [illegible] between the [illegible] and [illegible] [illegible] and particularly in the [illegible] [illegible]

[illegible] were cultivated, moreover, by a poor and sparse population. It needed a fortunate combination of circumstances to raise them from their poverty-stricken condition—either a war, which would bring into prominence the strategic position; or the establishment of markets, such as those of Syené and Elephantiné, where the surrounding regions would naturally centre; or the erection, as at Omboi or Edfû, of a temple which would periodically attract a crowd of pilgrims.[1] The principal town of the fifth nome, besides Nekhebit, at least two such towns—Anti,[2] on its northern boundary, and Nekhabit almost facing Nekhebit on the left bank of the river.[3] These three towns [illegible] separate states for as many independent lords—even when united they constituted a [illegible] of the central area and of disorder [illegible] its place is nothing beside those of [illegible] Middle Egypt [illegible] of the nomes. [illegible] at concurrent existence during the whole period of the Memphite empire, and even at least [illegible] the [illegible] number, they [illegible] to be [illegible] and acknowledged hereditary. One of them, Nekhabit, gained the favour of Sesostris III Sekhem-Khaû, who granted [illegible] which [illegible]

THE WALLS OF ZI-RAN STILL FIND THE TOMB OF [illegible]

[illegible] pp. 39, 40, 352, 357).

[illegible] *Hieroglyphs*, pp. 39, 40).

fortune of his house. Another of them, Ai, named Ka-nefer, one of the largest of Sesostris I and his Queen Nefertiri[1] and it is possible that the unopened pyramid of Ghizeh, the most southern in Egypt proper, was built for one of these royal consorts[2]. The Ka-nefer kings of Abydos attached themselves faithfully to the Pharaohs of the XVII dynasty and helped them to the utmost in their struggle against the Hyksos. Their capital, Nekhebt, was situated between the Nile and the Arabian chain, at the entrance to a valley which penetrated some miles into the desert and led to the gold mines on the Red Sea. The town profited considerably from the precious metals brought down to it by the caravans, and also from the traffic of natron, which, from prehistoric times was largely employed in embalming. It had been a certain place from the earliest, and its walls carefully repaired by successive kings were still extant at the beginning of this century. They described at this time a rough quadrilateral, the two longer sides of which measured some 1200 feet in length, the two shorter being about one-fourth less. The southern face was constructed in a peculiar manner in brick buildings in Egypt, being divided into alternate panels, horizontally but curves, and those in which the curves were convex on the north and west faces, the bricks were so laid as to present an outlining arrangement running uninterruptedly from one end to the other[3]. The walls are 13 feet thick and their average height 27 feet, built on easy steps leading to the top of the walk on the top. The gates are symmetrically placed, there being one on the north, east, and west sides respectively, while the southern side is left without an opening. These walls afforded protection to a dense but unequally distributed population, the bulk of which was housed towards the north and west sides, where the remains of an immense number of dwellings may still be seen. The temples were crowded together in a small square enclosure, connected with the walls of the city, and the principal sanctuary was devoted to Nekhebt, the vulture goddess who gave her name to the city[4]. This enclosure formed a kind of citadel, where the garrison could hold out when

[1] Lepsius, *Monuments de l'Egypte et de la Nubie*, [illegible] Lepsius, *Denkmäler*, [illegible]

[2] [illegible] *Denkmäler* [illegible] p. [illegible] Brugsch, *Geschichte Ägyptens* p. [illegible] and [illegible]

[3] [illegible] Description de l'Egypte, [illegible] Description de l'Egypte, [illegible]

[4] [illegible] *Description de l'Egypte*, [illegible] *Description de l'Egypte*, [illegible]

[illegible]

[illegible] part had fallen into the enemy's hands. The times were troublous, the open country was repeatedly wasted by war and the peasantry had to go than once to seek shelter behind the protecting ramparts of the town, leaving their lands to lie fallow. Famine constantly resulted from these disturbances, and it taxed all the powers of the ruling prince to provide at such times for his people. A chief of the Commissariat Bureau by name who lived about this period, gives us a longer account of the number of loaves, oxen, goats, and geese, which he allowed to all the inhabitants both great and little, down even to the quantity of salt and incense which he had taken care to store up for them. His prudence was always instructed by the issue, for "during famine years in which the famine prevailed, he gave a grain to all those who hungered."

Iahai, the first of the lords of El-kab whose name has come down to us, was a captain in the service of Sequenre II. Taqui.[1] His son Ahmosi, having apparently no child of his own, set a tomb for himself in the rock which overlooks the northern side of the town. He recorded on the walls of his

[illegible]

[illegible] for the [illegible] of posterity. The great [illegible] of his [illegible] [illegible] scarcely emerged from childhood when [illegible] [illegible] to act for his father and [illegible]. His marriage he was appointed to the command of the barque *[illegible]*. From there he was promoted to the ship *[illegible]*, and on account of his merits in [illegible] [illegible] to make the sea, [illegible] foot, which we be [illegible] charged. He [illegible] the post at the moment when the war was against the Hyksos broke out. The military [illegible] in the time of the Ptolemies [illegible] the [illegible] under the command of King Ahmose who he encamped before Avaris at [illegible]. This [illegible] multitude failed to bring matters to a successful issue, and the siege dragged on indefinitely. [illegible] length preferred to [illegible] with the Shepherds, and gave their permission to [illegible] [illegible] and [illegible] together with their wives, their children, and all their goods. This [illegible], however, in no way [illegible] the [illegible] of [illegible] furnished by the [illegible] of the tomb. The army to which Egypt owed its [illegible] was not the motley [illegible] of [illegible], but, on the contrary, consisted of the [illegible] of the world, [illegible] Syria, [illegible] to 20,000 in number, fully equipped, [illegible] by a [illegible] [illegible] and [illegible] for the battle. As soon as this [illegible] arrived at the scene of the [illegible] the [illegible] began. [illegible] Ahmose, who [illegible] the [illegible] under the king's [illegible] gave such evidence of his capacity that he was transferred by [illegible] favour to the *[illegible]* [illegible] with a high [illegible]. He was shortly after [illegible] appointed to a post on a [illegible] told off for duty on the river *[illegible]*, which [illegible] the walls of the enemy's fortress. [illegible] and [illegible] attacks made at the [illegible] of important [illegible]. Ahmose [illegible] succeeded [illegible] of the attacks in killing an enemy, bringing back as trophies a [illegible] and [illegible] virtues, and his prowess made [illegible] to the king [illegible] the [illegible] [illegible] probably [illegible] [illegible] [illegible] [illegible]

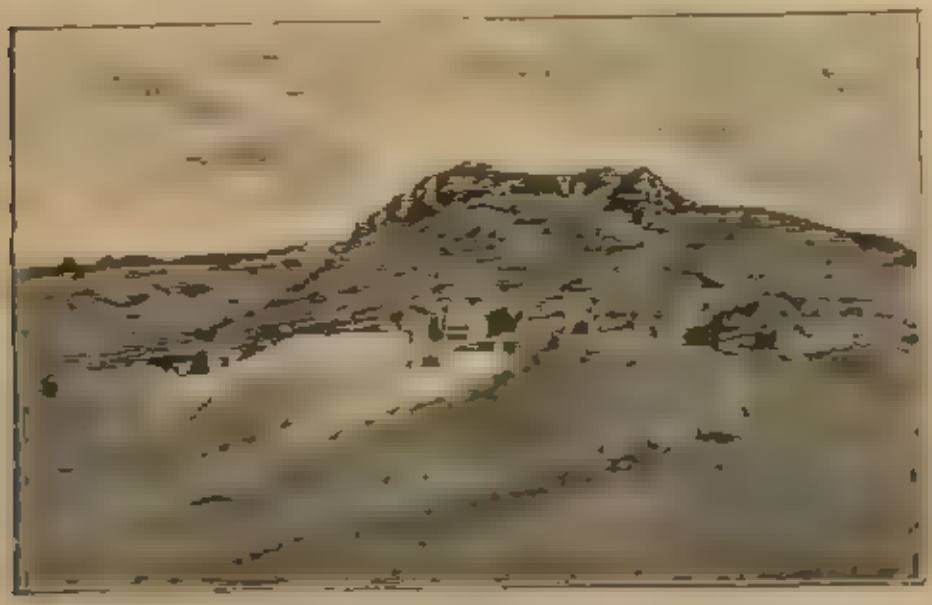
G [illegible] Inscription [illegible] 5 [illegible]

[illegible]

[illegible]

[illegible]

The assault having been repulsed in this quarter, the Egyptians made their way towards the south, and came into conflict with the enemy at the village of Inqanit.[1] Here, again the battle remained undecided, but Ahmosi-s-Abina had an adventure. He had taken a prisoner, and, in bringing him back, lost himself, fell into a muddy ditch, and, when he had freed himself from the mire as well as he could, pursued his way by mistake for some time in the



THE TOMB OF THE PRINCES OF SEKHANIT, ON THE MOUNTAIN ABOVE EL-KAB[2]

direction of Avaris. He found out his error, however, before it was too late, and came back to the camp safe and sound, and received from the king some gold as a reward for his brave conduct.[3] A second attack upon the town was crowned with complete success. It was taken by storm, given over to plunder, and Ahmosi-s-Abina revelled in capturing one man and three women, who were afterwards, at the distribution of the spoil, given to him as slaves.[4] The enemy evacuated in haste the last stronghold which they held in the east of the Delta, and took refuge in the Syrian provinces on the Egyptian frontier. Whether it was that these assumed here a menacing attitude, or whether Ahmosi deemed it ideal to deal terrible

[illegible]

[1] [illegible] Biblical Archæology, 1882-83, vol. xv, pp. 256, 257.

[2] [illegible]

[3] [illegible] perpendicular [illegible] Papyrus Anastasi [illegible]

[4] [illegible]

[illegible] the walls of his tomb (Lepsius, Denkm., III. 12, a, l. 13).

[illegible] blow before they could take time to breathe, or to rally around them sufficient force to drive the aliens, [illegible] up to the frontier, which he did in the [illegible] year of his reign.[1] It was the first time for centuries that a Pharaoh had trusted himself in Asia, and the same hand of the unknown which had restored his ancestors of the XII dynasty, doubtless accompanied Ahmose also [illegible] the threshold of the enterprise. He could not penetrate further than the border province of Zahi, situated on the edge of the desert, and contented himself with pillaging the little town of Sharuhana.[2] Nevertheless Ahmose was [illegible] companion together with his mother, Ahmose-Pen-Nekhebet, then at the beginning of his career, who brought away on this occasion two young girls for his household. The expedition having accomplished its purpose, the Egyptians returned to the with their spoil, and did not revisit Asia for a long period. If the Hyksos generals had fostered in their minds the idea that they could recover their lost ground, and easily recover upon the possession of the Nile Valley, this reverse must have cruelly disappointed them. They must have been forced to acknowledge that their power was at an end, and to renounce all hope of returning to the country which had so unanimously cast them. The majority of their own people did not follow their retreat, but remained attached to the soil on which they lived, and the tribes which had successively settled down beside them—including the Bedawi themselves—no longer thought of return to their fatherland. The condition of these people varied according to their identity. Those who had taken up a position in the place of the Egyptians were subjected to actual slavery. Ahmose destroyed the camp at Avaris, quartered his officers in the towns, and constructed forts at strategic points on round the ancient capital in order to repel the incursions of the Bedawin. The

[illegible]

[1] [illegible] *Inscription of the tombs of Ahmose Pennekhebet*, [illegible]

[illegible] people in the Delta, hemmed in as they were by a network of fortresses, were thus reduced to a state of serfdom, to be taxed and oppressed to the extent without mercy. But farther north, the flourishing population which [illegible] between the Sebennytic and Pelusiac branches of the Nile were not exposed to such rough treatment. The masters of the coast, after all, them a safe retreat, to which they could take refuge at the first threat of exactions on the part of the royal emissaries. Secure within these thickets, upon islands [illegible] by intermittent marshes, often covered with water or by long [illegible] growth of reeds, they were able to defy with impunity the efforts of the most determined troops, and treasure alone could put them at the mercy of their foes. Most of the Pharaohs felt that the advantages to be gained by conquering them would be outweighed by the difficulty of the enterprise, and that would result from a conquest would be the destruction of one or two villages, the occupation of a few hundred refractory captives, of some of favoured cattle, and a display of fire and [illegible] hoofs. The [illegible], preferred to keep a [illegible] over those [illegible] populations, and so long as their depredations were kept within [illegible] limits, they were left [illegible] to their wild and precarious [illegible].

The Asiatic invasion had put a sudden stop to the advance of Egypt, [illegible] on the west plains of the Upper Nile. The Theban princes, to whom Nubia was entirely subject, had been too completely engrossed in the wars against their hereditary enemy, to devote much time to the construction of that work of civilization in the south which had been carried on so vigorously by their forefathers of the XIIth and XIIIth dynasties. The inhabitants of the Nile valley, as far as the second cataract, enjoyed a [illegible] but without any change in their habits and mode of their early life, which appear to have remained unaltered for centuries. The temples of Uarsaiu [illegible] were allowed to fall into ruin one after another, the towns [illegible] in prosperity, and [illegible] unable to keep the [illegible] and monuments in repair, the inundation [illegible] to bring with it [illegible] the fleet of boats, which the natives of Irsh and Iaden with timber, gum, of plants, [illegible], and gold dust. From time to time a band of Bedawin from the East or Mazoi would suddenly land upon some village and carry off its people, [illegible] would be [illegible] and, in a critical moment, the [illegible], at the cost of his guards, would land on the mainland to drive them back into the [illegible]. Amasis, being greeted on his return from Syria by the news of such an outbreak, thought it a favourable moment to impress

[illegible]

[illegible] Thutmosis III

[illegible] the chiefs, and [illegible] each respectively.[1] The invasion was not without its natural [illegible] in Egypt itself. A certain Tatiân, who appears to have been at the head of a powerful faction, rose in rebellion at some point not named in the narrative, but in the rear of the army. The rapidity with which Ahmosis repressed the Nubians, and turned upon his new enemy, completely baffled the latter's plans, and he and his partisans were cut to pieces, but the danger had for the moment been serious.[2] It was, if not the last expedition undertaken in this reign, at least the last commanded by the Pharaoh in person. By his activity and courage Ahmosis had well earned the right to pass the remainder of his days in peace.

A revival of military [illegible] was attended [illegible] by an age of building activity. The [illegible] must be satisfied [illegible] of men, [illegible] the victory and the booty, [illegible] great [illegible] help [illegible] battle. A [illegible] of the slaves, cattle, and precious metal [illegible] the gods, and [illegible] fields, [illegible] the produce of which was applied [illegible] the [illegible] and enlarge their temples. The [illegible] had [illegible] to [illegible] earth, the [illegible] sculptors and painters whose art had been at a standstill for generations during the [illegible] of Egyptian history, and whose hands had lost their [illegible] for want of practice, were now once more in demand. They could not at first [illegible] completely [illegible] their [illegible] and the [illegible] models [illegible] had to [illegible] in order to [illegible] their old traditions. A few years after [illegible] a new school sprang up, [illegible] especially [illegible]

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[1] *Inscription of El Kab*, ll. 17-21.

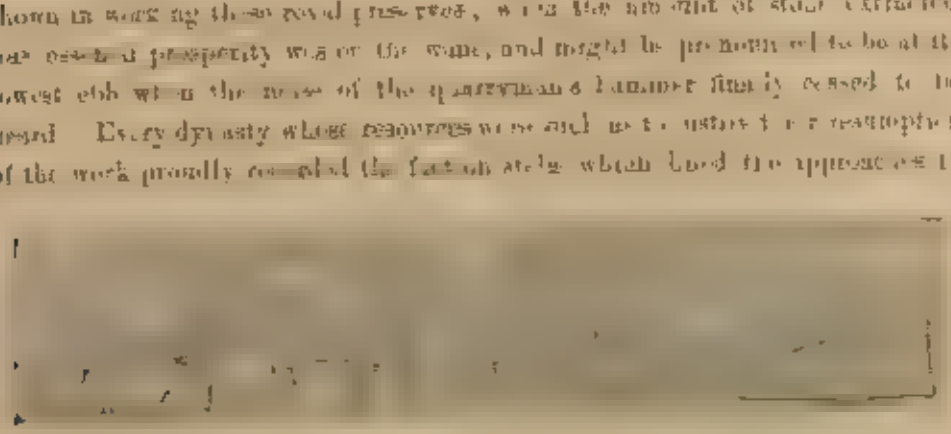
[2] [illegible]

[illegible] masters of the [illegible] [illegible]. Abusers could not be [illegible] congratulate to the gods, [illegible] as they were allowed [illegible] the necessary [illegible] [illegible] the work of rendering [illegible]. The accession to power of the great Theban dynasties had been of little advantage to Thebes itself. Its Pharaohs, on assuming the sovereignty of the whole realm, had not hesitated to abandon their native city, and had built Heracleopolis, the Fayum or even Memphis their seat of government, only returning to Thebes in the time of the XIIIth dynasty, when the decadence of their power had set in. The credit of [illegible] which this country has often derived from Thebes, but the city has [illegible] that with [illegible] from the [illegible] this time, however, the tide of fortune was to be turned. The [illegible] of Egypt had come to regard Thebes as their metropolis from the time when they had learned to rally round its prince to wage war against the Hyksos. It had been the last town to lay down arms at the time of the invasion, and the first to take them up again in the struggle for liberty. Thus the Egypt which could alone question among the nations of the world was not the Egypt of the Memphites. It was the great Egypt of the Amenemhats and the [illegible] Pharaohs, aggrandised by recent victories. Thebes was her natural capital, and its kings could not have been in a more central position from which to command eventually the whole empire, situated at an equal distance from both its shores, the Pharaoh's strong there, at the root-rock of a war either in Nubia or Syria, which had lasted half the length of the country to traverse in order to reach the scene of action. Moreover, not only did he [illegible] to improve the city, but his resources [illegible] of a king of any very extensive [illegible] he did not touch the temple of Amon, and if he undertook any buildings in its neighbourhood, they must have been of minor importance. It could, indeed, have been but a [illegible] to attempt such a thing, for it was not till the XXII year of his reign that he was able to set seriously to work.[1] An opportunity then occurred to revive a practice long fallen into disuse under the foreign kings and to set a commerce in motion an essential part of the resources of Egyptian administration. The quarries of Turah, as well known, enjoyed the privilege of furnishing the finest materials to the royal architects, nowhere else could be found alabaster of such whiteness, so easy to cut, or so calculated to lend itself to the cutting of delicate inscriptions and bas reliefs.[2] The commerce seems had never ceased to be worked by private enterprise,

[1] [illegible] of Thebes in Maspero, *Dawn of Civilisation*, pp. 494, 525.

[2] [illegible] *Mission de Harwa*, in the *Mélanges d'Archéologie Égyptienne* [illegible] inscription of the year XXII, Ahmosis expressly states that he [illegible] Thebes Amon, [illegible] *Dawn of Civilisation*, pp. 525, [illegible]

ranges of quarrymen being always employed, as at the present day, in cutting small stone for building purposes, or in rudely chipping it to pieces to burn it for lime, like the ruins of the neighbouring villages; but the finest stone were always kept for State purposes. Contemporary chronicles might have formed a very just estimate of national prosperity by the degree of activity shown in working these royal preserves, where the amount of stone extracted was ever a prosperity was on the wane, and might be pronounced to be at its lowest ebb when the noise of the quarrymen's hammer finally ceased to be heard. Every dynasty whose resources were equal to the task left a memorial of the work proudly recorded the fortunate circumstance which had enabled it to



A GROUP OF TURAH QUARRYMEN DRAWING STONE.[1]

the numerous tombs. Amenophis II. quarried the Turah quarries, and procured for himself "good stone and white" for the temples of Amon at Thebes and of Phtah at Memphis. No monument has as yet been discovered to throw any light on the fate of Menephtah's successor, the last of the Amenophidæ. It must have suffered equally as much as any city of the Delta from the Shepherd invasion, and from the wars which preceded their expulsion, and was situated on the highway of an invading army, and would offer an attraction for pillagers. By a curious turn of fortune it was the "Pankhi," or Asiatic prisoners, who were set to quarry the stone for the restoration of the monuments which their own forefathers had reduced to ruins.[2] Two scenes related sculptured on the stela of Amenophis show them in full activity under the eyes of the overseers; we see here the stone block detached from the quarry being squared by the chisel, or transported on a sledge drawn by oxen.[3]

[1] [illegible] plate facing p. 90, of Lepsius, *Denkm.*, iii. 5 a.

[2] [illegible]

[3] [illegible]

to the throne.[1] Nefertari assumed the authority; after having shared the royal honours for nearly twenty years with her husband, she resolutely refused to resign it to [illegible]. She was thus the first of those queens by divine right who, [illegible] the [illegible], [illegible] the right to [illegible] the native [illegible] and assumed the prerogatives of [illegible] [illegible] of their [illegible]. The

[illegible][2]

aged Ahhotep, who [illegible] Nefertari, was of pure royal descent, and who might well have [illegible] to retire in favour of her [illegible] [illegible] [illegible] years. Her grandson [illegible], respected by all her family, but abstaining from all interference in political affairs. When at [illegible] she passed away full of days and honour, she was embalmed with special care, and her body was placed in a gilded mummy case, the head of which presented a faithful copy of her features.[3] Beside her were placed the

[illegible] which has every appearance of probability [illegible] tinity upon (Lepsius, Denkm., iii. [illegible]).

[1] Drawn by Faucher-Gudin, from a photograph by [illegible].

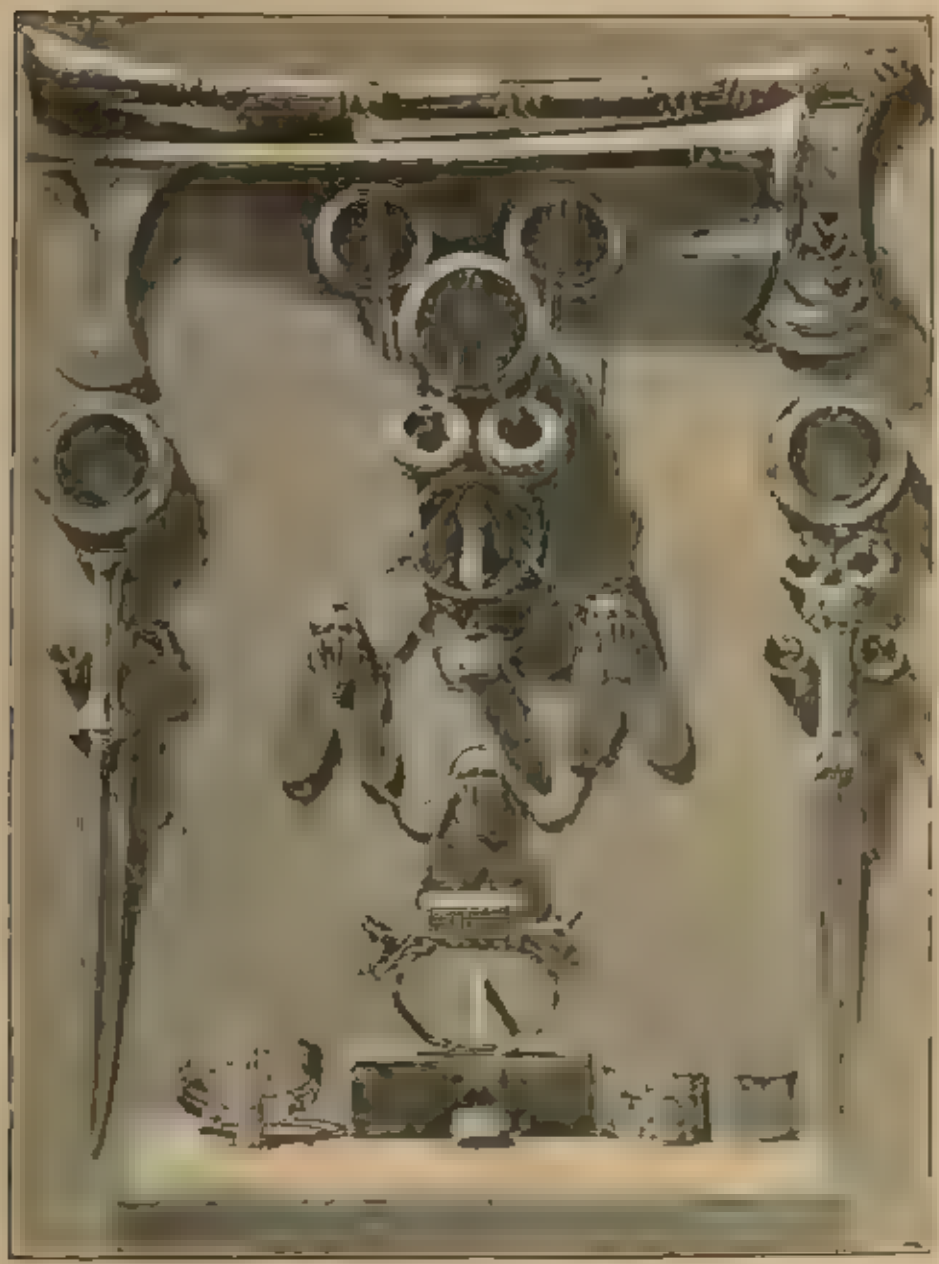
[2] [illegible] Museum [illegible] the tomb of the [illegible] Emerson, photograph by [illegible] in the *Zeitschrift*, 1888, pp. 117, 118 [illegible]; drawn by Franz Forte, [illegible], in the *Zeitschrift*, 1888, pp. 117, 118.

[3] The portrait is given above on p. 8 of the present work, in the form of an initial letter. For an

[illegible] The majority of them are [illegible] with a hole in the [illegible] mirror of gilt bronze, with elegantly handle-shaped [illegible] and some of hollow gold [illegible] of plated gold wire, [illegible] gold [illegible] and green felspar, many of them engraved with the cartouche of [illegible]. Belonging also to [illegible] we have a beautiful quiver in which figures of the king and the gods stand out in high relief on a gold plate, delicately incised with a graving tool the background stamped of small pieces of lapis and [illegible] carefully set to fit each other. One bracelet in particular, found on the queen's wrist, consisted of three parallel bands of solid gold set with turquoises, and having a vulture with extended wings on the front. The queen's hair was held in place by a gold circlet, scarcely as large as a bracelet, a cartouche was affixed to the front, bearing the name of Amasis in blue paste, and flanked by small figures, on each side, as supporters. A thick double chain of gold was passed several times round her neck, and attached to it as a pendant was a beautiful scarab, partly of gold and partly of blue porcelain striped with gold. The breast ornament was complete by a necklace of several rows of twisted cords, from which suspended antelopes passed by [illegible] jackals, hawks, vultures and the winged uræus all attached to the [illegible] sheet by means of a small ring soldered on the back of each animal. The backing of this necklace was formed of the heads of two gold hawks, the details of the heads being worked out in blue enamel. Both weapons and articles

[illegible]

were found among the jewels including three gold flies enameled by a



THE JEWELS AND WEAPONS OF QUEEN AHHOTPÊ I. IN THE CAIRO MUSEUM

the chart [illegible] gold and [illegible] gold [illegible] most [illegible]

[illegible] Drawn by Faucher-Gudin, from a photograph by Boissel, in Maspero [illegible] *de Musée de Boulaq*, pl. 3. The dagger is represented by itself on p. 204 [illegible]

[illegible], a sceptre of black wood plated with gold, daggers to defend the deceased from the dangers of the [illegible], boomerangs of hard wood, and the battle-axe of Ahmosis. Besides these there were two boats, one of gold and one of silver, originally intended for the Pharaoh [illegible] of the [illegible] crossed the Nile to reach the last resting-place, and to sail in the wake of [illegible] the western [illegible].

[illegible] constantly with [illegible], and even if we are ignorant of any act in which she was especially concerned, we know at least that her rule was a prosperous one, and that her memory was revered by her subjects. While the majority of queens were relegated after death to the crowd of [illegible] ancestors to whom [illegible] was offered, the [illegible] royal [illegible], the [illegible] Nofritari always retained [illegible] for their [illegible], and [illegible] till [illegible] become a kind of popular religion. In the [illegible] was [illegible] associated with the queen, [illegible] and several of the other [illegible], [illegible] and Maut, [illegible] Nofritari became, in fact, an actual goddess, taking her place beside Amon, Khonsu, and Maut, the [illegible] of the Theban triad, [illegible] object of worship [illegible] her devotees. She was identified with Isis, Hathor, and the [illegible] of Hades, and [illegible] even [illegible] long [illegible] devotion [illegible].

[illegible]

[illegible] Maspero, Les Momies royales de Deir-el-Bahari, p. [illegible].

[illegible]

[illegible] in the Proceedings of the [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] which are painted blue on a yellow background. The queen's hands are crossed over her breast and clasp the crook and the sceptre of life. The whole mummy-case measures a little over [illegible] feet from the sole of the foot to the top of the head, which is [illegible] surmounted by a cap, and two long ears [illegible] features. The appearance is not so much that of a [illegible] as of one of those enormous caravans which we sometimes find adorning the front of a temple.

We may perhaps attribute to the influence of Nefertari the lack of zeal evinced by Amenothes for expeditions into Syria. Even the most energetic kings had always shrunk from penetrating into the country. Those who ventured so far as to work the mines of Sinai had a certain well-grounded fear of invading Asia proper—a dread which they never succeeded in overcoming. When the ruler of the Eighteenth dynasty, the Egyptian sovereign, to cross the frontier into their territory, he would return as soon as possible, without attempting any permanent conquest. After the expulsion of the Hyksos, Ahmoses seems to have had no pursue a similar course. He made an advance on Sharuhana and pillaged it, and the booty he brought back could be taken as a sign that he attempted more important expeditions, but he never returned to this region, and it would seem that when his first enthusiasm had subsided, he was paralyzed by the same fear which had fallen on his ancestors. Nefertari may have counselled her son not to break his oath to Sutekh-Baal which his father had so strictly kept, for Amenothes I confined his expeditions to Africa, the traditional battle-field of Egypt. He embarked for the land of Kush on the request of Ahmoses, Aluar "for the purpose of subjugating the frontiers of Egypt." It was, we may believe, a thoroughly successful campaign, conducted according to the best precedents of the XIITH dynasty. The Kushites, as might be expected, [illegible] not [illegible] and saw their chief with his own hand. The barbarous warriors sold their lives dearly, but were unable to protect their country from pillage, the towns were ravaged and whatever they could [illegible] men and cattle. The pursuit of the [illegible] called the "Upper country"—[illegible] instead of retracing his steps to the Nile [illegible], and [illegible] by boat, Amenothes resolved to take a short cut through the desert. Ahmoses [illegible] and in two days and [illegible] rewarded for his speed by the gift of a quantity of gold and two female slaves. An inscription in Lower Nubia [illegible]

[illegible] Mariette, Les Mastabas [illegible] Maspero, Les momies royales de Deir el-Bahari, pl. 17, and so of the present volume.

[illegible]

[illegible] campaign. [illegible] between Lake Mareotis and the [illegible] had [illegible] attacked in an [illegible] manner the western provinces of the Delta;[1] a raid was organized against them, and the issue was commemorated by a small wooden stela, on which we see the victor represented as [illegible] his sword over a barbarian lying prostrate at his feet.[2] The exploits of Amenôthes appear to have ended with this raid, for we possess no monument recording any further victory gained by him. This, however, has not prevented his contemporaries from celebrating him as a conquering and victorious king. He is portrayed standing erect in his chariot ready to charge, or as carrying off two barbarians whom he holds half suffocated in his sinewy arms,[3] or as gleefully smiting the prisoners [illegible]

[illegible]

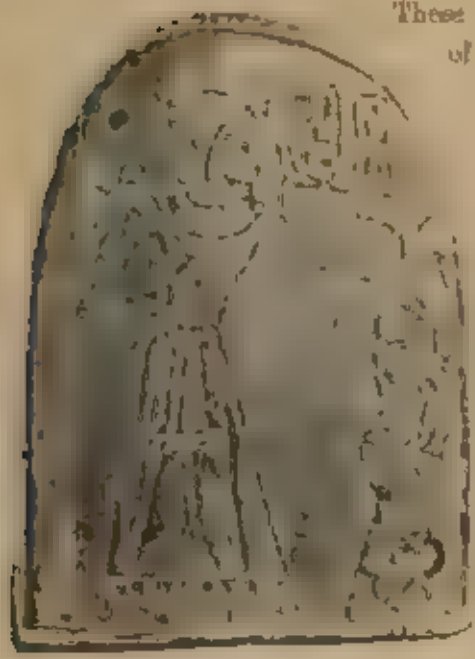
[illegible] He [illegible] became a true [illegible] in the act of [illegible] by the [illegible] to despatching [illegible]

[1] [illegible] Aahs (Ägyptische Geschichte, pp. 317, 318).

[2] [illegible]

[3] [illegible] the [illegible] pl. ii. A, B.

[4] [illegible], Monument Stories, vol. iii. 1, p. 110, and pl. 6. E.



STELE OF AMENÔTHES I. IN THE [illegible][1]

These are, indeed, but conventional pictures of war, to which we must not attach an undue importance. Egypt had need of repose in order to recover from the losses it had sustained during the years of struggle with the invaders. If Amenôthes courted peace from preference and not from political motives, his own generation profited as much by his indolence as the preceding one had gained by the energy of Ahmosis. The towns in his reign resumed their ordinary [illegible] flourished, and commerce again followed its accustomed routes. Egypt increased its resources, and was thus able to prepare for future conquest. The taste for building had not as yet [illegible] the public treasury. We have, however, [illegible] excavated [illegible] dedicated to [illegible][2] It [illegible] Karnak [illegible] had [illegible]

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[1] [illegible] pl. ii. 6.

[2] [illegible], vol. iii. [illegible], pp. 73-79, and pl. xxxvii. 1.

[illegible]

[illegible]

represented as Osiris, the protector of the Necropolis, and he was depicted as such with [illegible] the funerary [illegible] [illegible] together with those of the [illegible] gods, was used to decorate the [illegible] of coffins, and to protect the mummies of his devotees. The [illegible] in the Louvre Museum, represents him sitting on his throne in the position of [illegible] and [illegible] or in the form of a [illegible] covering the [illegible] of his worshippers. The modelling of the head betrays [illegible] by chiselling away [illegible] of stone, which removed it from the hard [illegible] the head [illegible] of delicacy and natural grace. We [illegible] that the sculptor [illegible] delight in chiselling the features of his [illegible], and in giving [illegible] the happiest and almost beauty expression which characterizes [illegible]. The cult of Amenothes lasted for seven or eight centuries, [illegible] the [illegible] was [illegible] and placed with [illegible] of the other members of [illegible] place where it remained concealed until our [illegible]. It [illegible]

Amenothes in the likeness of the king then reigning.

[illegible]

[illegible] the human body and painted white. The face resembles that of the statue, and the eyes are covered together with gold, giving a wonderful appearance of animation. The body is wrapped in the usual linen bandages, and is further covered by a mask of wood and [illegible] painted to imitate the features of the man. Large garlands of faded flowers [illegible] the coloring from time to time. A wasp, attracted by the scent, must have settled upon them at the moment of burial and become imprisoned by the lid; the insect has been completely preserved from corruption by the balsams of the embalmer, and its many wings have passed unscathed through the long centuries.

Amenophis had married Ahmes-Nefertari, his sister by the same father and mother. Ahmes, the daughter born of this union, was given in marriage to Thutmosis, one of her brothers, the son of a secondary wife, by name Sensenb. Thutmosis, like his ancestor Nefertari, has therefore been put to occupy all the royal functions, and she might have claimed precedence over her husband. Whether from original [illegible] in weakness of character, she yielded, however, the precedence to Thutmosis, and allowed him to assume the sole government. He was crowned at Thebes on the 25th of the third month of Peret, and [illegible], according to the representations on the ancient temples and tombs, and to the [illegible] of the crown, assumed the name assumed by the new sovereign. "This is the royal receipt [illegible] to you, O my Majesty, that [illegible] Egypt on the seat of the Lords of the Lands, without equal for ever and ever, and that my titles [illegible]." If it be, [illegible] of Mut, the lord of the Vulture [illegible] Horus was [illegible] as a [illegible] all years [illegible] of the two Egypts [illegible], and the Sun [illegible] years, therefore [illegible] to be [illegible] to the gods of the [illegible]

[illegible] yet been [illegible]

[illegible]

[illegible]

[illegible] *the Temple* [illegible] Mut [illegible] Lepsius, *Königsbuch*, pl. xxxvi., with his two Horus names and his [illegible] titles.

south and of Lower Egypt, and [illegible] to be counted for to [illegible] the king Akhepekru, living for ever, and [illegible] the oath to be taken in the name of my Majesty, born of the royal mother [illegible], who is in good health.—This is sent to thee that thou mayest know that the royal house is prosperous, and in good health and condition, the 1st year, the 21st of the third month of Pirit, the day of [illegible] The new king was tall in stature, broad-shouldered, well knit, and capable of enduring the fatigues of war without flagging. His statues represent him as having a full, round face, long nose, square chin, rather thick lips, and a smiling but firm expression. Thûtmosis brought with him on ascending the throne the spirit of the younger generation, which, ever since the after the deliverance from the Hyksos, had grown up to the personal date of Amenôthes, and, elated by the [illegible] achieved by [illegible] inspired by ambitions unknown to the Egyptians of earlier times. To this younger race Amun long offered a [illegible] the whole country was their [illegible] the two Nomes, and the [illegible] worshipped at Napata no less loyally than at Thebes.[1] What remained to

[illegible]

[1] The [illegible] Hyksos [illegible] was sent.

[2] [illegible] Museum [illegible] Bubastis [illegible]

[3] [illegible]

[4] [illegible]

[illegible]

forego the right to conquest. From that time forward there was perpetual warfare and prolonged expeditions from the plains of the Blue Nile to those of the Euphrates, so that scarcely a year passed without bringing to Thebes the Amon its tribute of victories and riches gained at the point of the sword. One day the news would be brought that the Amorites of the Jordan had taken the field, to be immediately followed by the announcement that their efforts had been shattered against the valour of the Egyptian phalanx. Another day Pharaoh would re-enter the city with the flower of his generals and veterans, the booty which he had taken in prisoners, sometimes with his own hand, would be conducted through the streets, and then he would do at the feet

[illegible]

XVth DYNASTY

[illegible]

XVIth DYNASTY

The Shepherds over the whole of Egypt

[illegible]

XVIIth DYNASTY

[illegible]

1. Antef III Aqenenri

[illegible]

1. Tetaa I Sekenenri I

[illegible]

Amenemhat (Tetaa?)

Tetaa-[illegible]

[illegible]

Kamose

Nubkheperre Antef I

[illegible]

of the altars, while fantastic processions of priests [illegible] were carried by bearers, and slaves bending under the weight of the spoil would [illegible] in an endless line to [illegible]. Meanwhile the Libyans, roused by some unknown cause, would attack the outposts established on the frontier, or news would come that the Peoples of the Sea had landed on the western side of the Delta. The Pharaoh had again to take the field, invariably with the same results and successful issue. The Libyans would be driven back on the Syrians and before long those who had survived the defeat would be paraded before the Pharaoh, prostrate, being set up in [illegible] rows to the number of [illegible] men, their eyes and hair showing from beneath drooping scalped helmets, while their wives, tall statuesque, and fair-skinned [illegible] for a few hours the [illegible] and [illegible] of the [illegible]. At another time one of the customary rituals of the land of Kush would take place, consisting of a rapid march across the sands of the Nile valley and a cruise along the coast of Punt. This would be followed by another triumphal procession, in which [illegible] elements of interest would appear, marked by flourish of trumpets and roll of drums. Pharaoh would be [illegible] to be seen on the shoulders of his chiefs followed by groups bearing [illegible] or carried in such a way that it was impossible for them to move without grotesque contortions, while the accumulations of the multitude and the hurrying of the priests would resound from all sides as the [illegible] passed through the gates on its way to the temple of Amon. Egypt, [illegible] and wise to war in bronze, hurled her armies across all her frontiers, certainly and [illegible] appearance in the heart of Syria gave a new turn to human history. [illegible] of the kingdoms of the ancient world [illegible] the conflict of the nations was about to begin.

SYRIA AT THE BEGINNING OF THE EGYPTIAN CONQUEST

[illegible]

THEIR INVIGORATION, THEIR DEFECTS—CHRONICLES

[illegible]

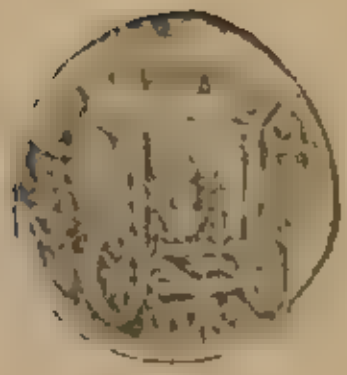
the countries beyond the Euphrates.

[illegible]

of man after death—Phoenician cosmogony.

[illegible]

its necropolis, its dancers in the Lebanon.



THE MODERN VILLAGE OF HERIT, TO DAMASCUS, SEEN FROM THE SOUTH[1]

CHAPTER II.

SYRIA AT THE BEGINNING OF THE EGYPTIAN CONQUEST

[illegible]

THE world beyond the Arabian desert presented to the eyes of the enterprising Pharaohs an inviting and tempting scene. Babylonia [illegible] still maintained its old [illegible] but Babylonia [illegible] had ceased to exercise any larger influence, and having probably [illegible] with the Syrian kingdom which had [illegible] it. When Amenophis [illegible] about the year 2000 the time of Khammurabi [illegible], and a battle from the Syrian [illegible] power? This question [illegible] not [illegible] the [illegible] of Lower Chaldæa [illegible] supreme authority [illegible] possessed. Babylon [illegible] good [illegible] of the [illegible] trade [illegible] of [illegible] quite [illegible], and [illegible] they [illegible] of [illegible] place. It need scarcely be [illegible] that [illegible] the power [illegible] the fortune of war had placed it upon the throne. Babylon [illegible] [illegible]

[illegible] the cliffs, by Faucher-Gudin, represents an Asiatic [illegible] *Monuments de l'Egypte et de la Nubie*, pl. [illegible]

[illegible] lord of the country, Tukulti-Ninurta, having abandoned his patrimonial [illegible], came to reside near to Mount [illegible]. He was followed during the four next centuries by a dynasty of [illegible] princes, an uninterrupted succession. Their rule was introduced and maintained without serious opposition. The small petty principalities of the south were [illegible] by [illegible], and the only town which might have caused them some trouble—Assur—was depopulated or [illegible], being satisfied with the title of [illegible] for its princes, [illegible] Ikunum, Ilu-Shumma, and his son Samsi-Rammân I, Igurkapkapi and his son Samsi-Rammân II. As to the course of events beyond the Euphrates, and of the Hittites, Hittites's descendants may have made to establish their authority in the direction of the Mediterranean, we have no means to infer it, and must be content to remain in ignorance. The last two of these princes, Mu'ukkânu, son of Kagashali, were not contented with [illegible] other and have [illegible] to [illegible] with their predecessors. The [illegible]

[illegible] repeats the identification of [illegible] Hanaldu (or [illegible]) [illegible] Mutu[illegible] [illegible] a brick found at Kalah-Shergat, published in Ma[illegible]

reigns present a striking contrast with the length of those preceding them, and probably indicates a period of war or revolution. When these princes disappeared, we know not how or why, about the year 1711 B.C., they were succeeded by a king of foreign extraction, and one of the same Cossæan race of Kassite origin ascended the throne which had been occupied since the days of Khammurabi by Chaldæans of ancient stock.[1]

These Kassites, who sprang up suddenly out of obscurity, had from the earliest times inhabited the mountainous districts of Zagros, on the confines of Elymais and Media, where the classical historians discovered them in the time of Alexander.[2] It was a rugged and unattractive country, protected by nature and easy to defend, made up as it was of narrow tortuous valleys, or plains of moderate extent but of rare fertility, of mountains whose slopes were covered with forests, and whose peaks were snow-covered during half the year, and of rivers, or, more correctly speaking, torrents, for the rains and the melting of the snow render them impassable in spring and

---

[1] [illegible]

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	
[illegible]	[illegible]	[illegible]	[illegible]
Gulkishar	1693-1628	Ulamash [Elam]	1729-1714

[illegible]

[2] [illegible]

[illegible] They entrenched themselves securely behind these well fortified passes, [illegible] an enemy was compelled to spend much time and [illegible] the [illegible] which he had to make over the narrow goat-tracks, along which the soldiers were obliged to advance in single file as best they could, exposed to the missiles of a foe concealed among the rocks and trees. The tribes who were entrenched behind this natural rampart made frequent and unexpected raids upon the marshy meadows and fat pastures of Chaldæa; they dashed through the country, pillaging and burning all that came in their way, and then quickly regaining their hiding places, were able to place their booty in safety before the Chaldæan garrisons had recovered from the first alarm.[1] These tribes were governed by numerous chiefs acknowledging a single king, whose will was supreme over nearly the whole country;[2] some of them had a slight veneer of Chaldæan civilization, while among the rest, at every stage of barbarism, [illegible] might be found. The remains of their language show that it was remotely akin [illegible] to the idioms of Susa, a [illegible] words.[3] What is recorded of their religion reaches us mostly at second hand, and the greater part of it [illegible] by the Babylonian scribes who have [illegible] it to us.[4] They worshipped twelve great gods, of whom the chief—Kashshu, the lord of heaven—gave his name to the principal tribe, and possibly to the whole race;[5] Shumalia, queen of the snowy heights, was [illegible]

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible] and also on a tablet in the British Museum [illegible]

[5] [illegible]

[illegible] Marduk, the Sun-God, Shamash, the god of the temple of [illegible] Ishtar [illegible] the stellar deities [illegible] Marduk, who represents [illegible] Ishtar, in warlike [illegible] Nergal to Sutu [illegible] Marduk to Nergal. The [illegible] by the spoils of their neighbours and supported by warlike [illegible] their [illegible] have been often tempted to quit their barren [illegible] and to swoop down on the [illegible] which lay at their feet. We are [illegible] course of events which, towards the close of the XVIIIth century [illegible] possession of [illegible] Babylonia [illegible] were [illegible] with a completeness that [illegible] barbarism of the conqueror. They [illegible] the great stone on which Sargon of Agade or one of his Kassite [illegible] had [illegible] the [illegible] of the temple of Nippur [illegible] for [illegible] of [illegible] the [illegible] of the work of those [illegible]

[illegible]

[illegible] Kudur-Nanhundi, in [illegible] [illegible] (XI, 101, 6 f., p. 124).

[illegible] eyes of the Cossaeans who saw in him the [illegible] Turga, the recognised patron of their royal family; for this reason [illegible] and his successors regarded him with peculiar devotion. These kings [illegible] all their resources for the [illegible] and embellishment of the ancient temple of Ekur which had been [illegible] neglected by the sovereigns of purely Babylonian extraction and the devotion [illegible] of the most interested Chaldean satraps contributed largely towards [illegible] the hearts of the conquered people.

The Cossaean rule over the countries of the Euphrates was doubtless similar in its beginnings to that which the Hyksos exercised at first over the [illegible] of Egypt. The Cossaean kings did not merely bring with them an army to protect their persons, or to occupy a small number of important posts; they were followed by the whole nation, who spread themselves over the entire country.[illegible] The bulk of the invaders must not only have [illegible] the [illegible] to instruct [illegible], if they could not resume the kind of life to which they were accustomed in their own land, they could at least give full scope to their love of [illegible] and [illegible] conference. As there were no mountains in the country, they turned to the marshes, and, like the Hyksos in Egypt, made their first home about the mouths of the rivers, on the [illegible] emerged low islands, and on the sandy islets of the lagoons which formed an unfloodable borderland between the alluvial region and the Persian Gulf. The covert affords by the thickets furnished wood for the chase which these hunters had been accustomed to pursue in the depths of their native forests, while fishing, on the other hand, supplied them with an abundant element of food. When their expeditions took place upon their return from the rough hours the marshes occupied by the Chaldeans, well-nourished by multitudes of swamps, [illegible] their former strongholds in the hilly [illegible] of the Zagros. They [illegible] connexions with the native Aramaeans, with whom they probably allied [illegible] Chaldeans, whose name we have imposed upon all the inhabitants [illegible] early date, have [illegible] on the borders of the Lower Euphrates. Here they formed themselves into a State [illegible] whose principal [illegible] a hereditary authority and at other times acknowledged the sovereignty of the

[illegible]

[illegible]

[illegible] the country

invaders were not long in acquiring, [illegible] to the old inhabitants, the new civilization [illegible] later [illegible] with the natives, [illegible] the [illegible] productions, with the exception of [illegible] [illegible] As in the case of the [illegible] [illegible] they [illegible]. This work of [illegible] seems at first [illegible] the whole [illegible], for the immediate successors of [illegible] were unable to retain under their rule all the provinces of which the empire was formerly composed. [illegible] possessed the territory situated on the [illegible] course of the [illegible] as far as the mouth of the Indus, but they lost the [illegible] of the Khyber [illegible] and in the upper basin of the Tigris [illegible] withdrew from them, and declaring that they would no longer [illegible] of their [illegible] than the [illegible]. The first four of these kings, whose [illegible], and [illegible], appear to have been but indifferent rulers, but they knew how to hold their own against the attempts of the [illegible], and when after a century of [illegible] endeavoured to recover their lost territory, they had so completely established their independence that every attempt [illegible]. The [illegible] king at that time was an active and enterprising prince, whose name was [illegible]

[illegible]

[illegible]

[illegible]

[illegible] without treating too much on what is related [illegible]

[illegible]

[illegible] is to say, in the Assyrian, between the Euphrates and the bay of [illegible]

[illegible] and [illegible] upon to a [illegible] point of the [illegible] Amenemhakhru [illegible] that [illegible] enough to [illegible] [illegible] and [illegible] to the Kheta [illegible] was the people [illegible] [illegible] passed, from the [illegible] of the Euphrates to the [illegible] of the Nile [illegible] [illegible] from that people which [illegible] probably [illegible] to exist in [illegible] of [illegible].

The Egyptians, therefore, [illegible] the [illegible] when, [illegible] their ancient [illegible] they penetrated [illegible] first time at the heart of Syria. Not [illegible] was [illegible] to [illegible], but the [illegible] of [illegible] which [illegible] the West was partially [illegible] [illegible] who had [illegible] to [illegible] [illegible] of their weakness, that [illegible] from the [illegible] in which, previous to their [illegible], [illegible] had been [illegible]. The Egyptian [illegible] of Syria had already begun in the [illegible] of Amenemhakhru and it is [illegible] that [illegible] was [illegible] [illegible] to the Kheta. Towards [illegible], on entering Syria, [illegible] [illegible] [illegible] and [illegible] that in spite of their [illegible] courage they were not [illegible] to prove [illegible] in Egyptian estimation. Not [illegible] [illegible] was sufficient [illegible] to collect all the forces of the country, [illegible] [illegible] [illegible] compact body of troops to the [illegible] of the Asian armies. The whole country consisted of a collection of petty states, a complex group of peoples and [illegible] which even the Egyptians themselves were completely [illegible] in disentangling. They classed the [illegible] under three or four very [illegible] [illegible] names—Khare, Zahi, Lutena and Kefto—all of which [illegible] occur in the inscriptions for a great many years that [illegible] of meaning we have for a geographical term. As [illegible] in [illegible] [illegible], these names were used at first to denote the districts lying to the Egyptian frontier with which the [illegible] had constant intercourse. The Keftiu seem to have been at the outset the people of the sea-coast, more especially of the region occupied later by the Phoenicians, but all the tribes with which the Phoenicians came in contact on

[illegible]

[illegible]

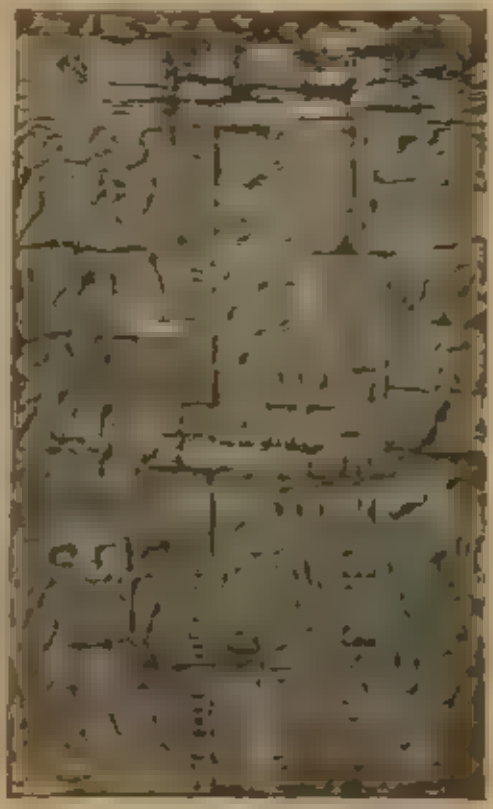
[illegible]

[illegible] the [illegible] Egypt, which [illegible] Egypt was [illegible] to supply [illegible] Asiatic nations, and to which it was [illegible] another [illegible] path [illegible] [illegible] sense that part of Syria [illegible] Egypt being [illegible] as [illegible] Upper Egypt, with the [illegible] as being in Lower Egypt. It became [illegible] Zahi and Lower [illegible] extended [illegible] the [illegible] of the Nahr el Kebir and to the [illegible] of the Lebanon which lay between the Mediterranean and the [illegible] of the Orontes. It was [illegible] parallel to Zahi, but [illegible] was [illegible] of the [illegible] which was at first [illegible] under Upper Egypt. It was [illegible] applied to the region to [illegible] of Merat Lake, not to the [illegible] provinces. The [illegible] which [illegible] preserved the [illegible] Zahi lying to the west of [illegible] and Lower Egypt to the east. [illegible] Zahi, but the [illegible] of [illegible] as to the [illegible] of their people and [illegible] in the minds of those who employed them. The [illegible] Tudhaliyas, the victors of the Pharaohs, [illegible] with Zahi where they would have [illegible] known, and it was [illegible] for [illegible] to be [illegible]. It would be [illegible] to claim that [illegible] for the [illegible] of [illegible] from the [illegible] of the [illegible] of Egypt [illegible] states with which the Egyptians [illegible] [illegible]

A choice of several routes into Asia, possessing equal advantages, was open to the traveller but the most direct of them passed through the land of Zahi. The [illegible] running from the Red Sea to the [illegible] of the Pharaohs [illegible] protected the [illegible] [illegible] Egypt, was [illegible] [illegible] was [illegible]. This was occupied by the troops who [illegible] the frontier and by [illegible] warehouses. It was [illegible] and navigable, but [illegible] and rich [illegible] by the [illegible] which [illegible] into Syria or Egypt [illegible] which [illegible] was [illegible].[1] It was from Zahi that the Phoenicians set out with

[illegible]

[illegible] the town, they were welcomed by the magnates of the kingdom.[6] The road ran for some distance over a region which was covered by the inundation of the Nile during six months of the year; it then turned eastward, and for some distance skirted the sea-shore, passing between the Mediterranean and the swamp which writers of the Greek period called the Lake of Sirbonis.[8] This stage of the journey was beset with difficulties, for the Sirbonian Lake did not always present the same aspect, and its margins were constantly shifting. When the canals which connected it with the open sea happened to become obstructed, the sheet of water subsided from evaporation, leaving [illegible] up from the desert. Travellers can [illegible]



[illegible]

[illegible]

[6] [illegible] p. 49; See [illegible]

[7] [illegible]

[8] For the Lake of Sirbonis, cf. [illegible] [illegible] however, in other places [illegible] the Dead Sea [illegible] sometimes half full of water, and there almost entirely dry (LORTET [illegible] [illegible] campaign dried up the stream, in 1156, before he could reach [illegible]

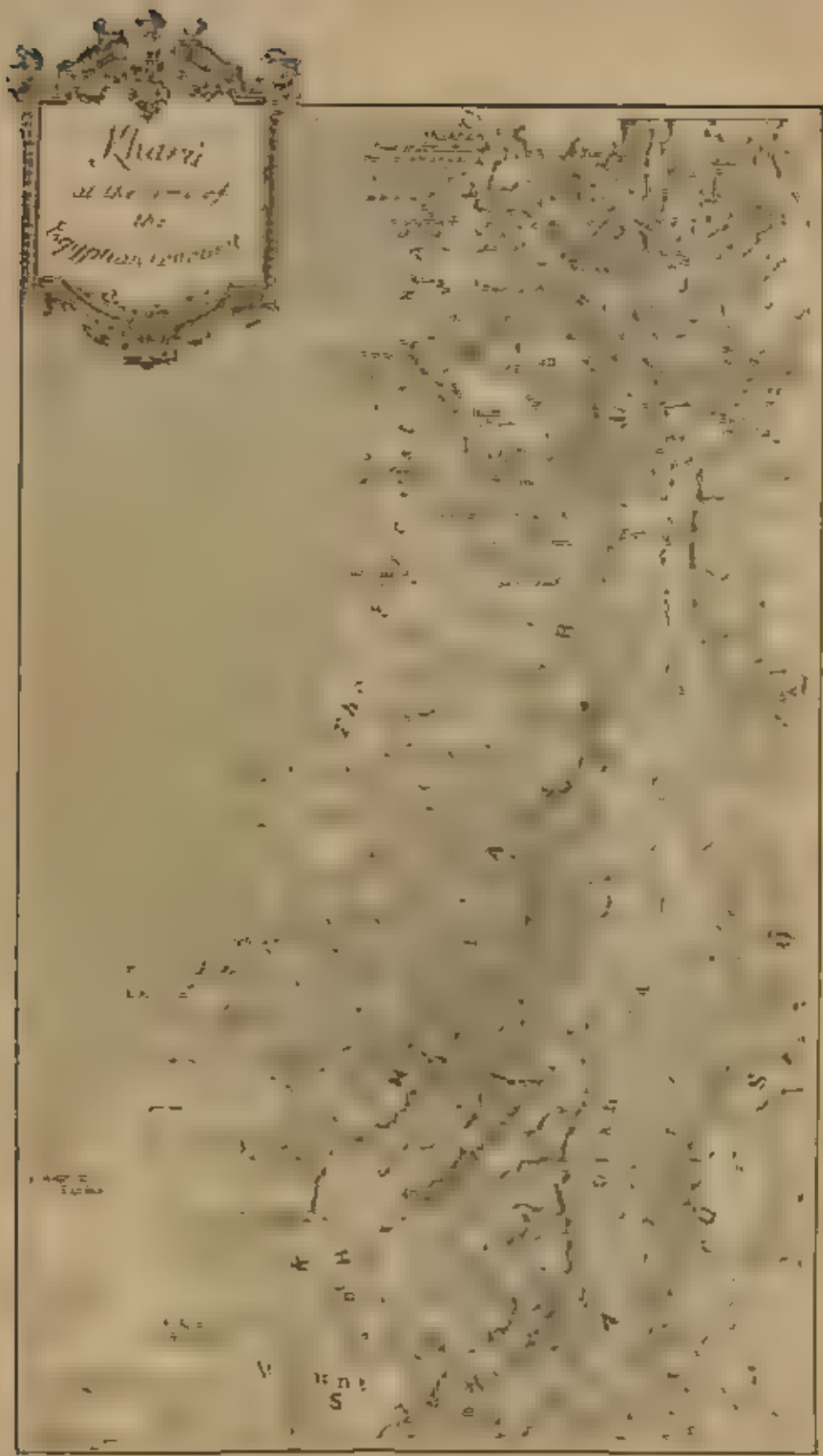
[illegible]

[illegible] and dotted over with wells containing an abundant supply of water, [illegible] was [illegible] and [illegible] to drink.[1] Beyond these bay [illegible] palms and [illegible] of [illegible] houses bounded by a broad wady [illegible] The bed of the [illegible] was the boundary between Africa and Asia, and the town was for many years [illegible] place, where [illegible] to [illegible] and exile, were [illegible] indeed, the [illegible] that [illegible] the number of [illegible] convicts who were to be [illegible] there.[2] At this point the coast turns in a north-easterly direction, and is flanked with high and [illegible] behind which the [illegible] pursue their way, obtaining merely occasional glimpses of the sea. Here and there, under the shelter of a tower or a fortified fortress the traveler would have found a [illegible] indifferent water, [illegible] reaching the confines of Syria he arrived at the [illegible] village of Hapsa, standing like a sentinel to guard the approach to Egypt.[3] Beyond Hapsa vegetation becomes more abundant; groups of sycamores and [illegible] and clusters of date-palms appear on the horizon, [illegible] surrounded with fields and orchards [illegible] of [illegible], while the bed of a river, [illegible] with gravel and fallen rocks, winds its way between the [illegible] of the desert and the fruitful [illegible] on the further bank of the river lies the [illegible] of Cyrene, but a few hundred yards [illegible] Gaza [illegible] frame into view along the [illegible] of the all-powerful [illegible]. The bay, [illegible], or [illegible] the Nile [illegible], were [illegible] at this spot to recover from the fatigues, it

[illegible] *Le Journal* [illegible] *of the Jews*, XIII. xi. 4. [illegible]

[illegible] *all this part of the coast, cf. Strabo, Le Juifs*, vol. ii. pp. [illegible]

[illegible] by the [illegible]


Khartoum
at the time of
the Egyptian occupation

[illegible]

[illegible] pp. 181 [illegible]

[illegible] pp. 181 143[illegible] appears [illegible] people to claim the Egyptians [illegible]

[illegible] sense of the union and of the separateness of the Egyptians with II.

[illegible]

The Canaanites were not so numerous as the Egyptians, and had they been able to act together under a single king, even to organize a lasting confederacy, it would have been impossible for the Egyptian armies to have broken through the barrier that stood between them and the rest of Asia; but, unfortunately, far from showing the slightest tendency towards unity or concentration, the Canaanites were more hopelessly divided than any of the surrounding nations. Their mountains contained nearly as many states as there were valleys, while in the plains each town represented a separate government, and was built on a spot carefully selected for purposes of defence. In this, indeed, was the quarrel with these petty states, and so closely were they crowded together that a horseman, travelling at his ease, could easily pass through two or three of them in a day's journey.[1] Not only were the royal cities fenced with walls, but many of the surrounding villages were fortified, while the south towns, or [illegible] lying at the heads of the valleys, at the entrances of the passes, and at the passages of the rivers, added to the difficulty of attack and the aptitude for self-defence shown by the Canaanites. In respect of the strongholds of Syria, it must have appeared strange to the great Egyptian warriors, but it was strangely like in some respects to the large squares of oblong enclosures to which they were accustomed, and which in their eyes possessed the highest skill of the engineer. In Syria, however, the positions suitable for the construction of towns were but few, and hence arose a less symmetrical plan. The small sites were on the projecting

AN ARABIC HOUSE.[2]

[illegible]

the small states in Central and Southern Syria.

[illegible]

[1] [illegible]

[2] [illegible]

spur of some mountain, or on a solitary and more or less irregularly shaped eminence in the midst of a plain, and the means of defence had to be adapted in each case to suit the particular configuration of the ground. It was usually a mere wall of stone or fired brick with towers at intervals. The walls varying from three to twelve feet thick at the base and from thirty to thirty-six feet high, thus rendering an assault by means of portable ladders nearly impracticable. The gateway had the appearance of a fortress in itself. It was composed of three large blocks of masonry, forming a re-entering face, considerably higher than the adjacent curtains, and pierced with square openings furnished with mantlets, so as to give both a front and flank view of the assailants. The wooden doors in the recessed face were covered with metal and raw hides, thus affording a protection against fire.

THE WALLED CITY OF BABYLON, IN ASSYRIA*

The building was strong enough not only to defy the attacks of adventurers who roamed the country, but was able to withstand for an indefinite time the operations of a regular army. Sometimes, however, the inhabitants were compelled to abandon their dwellings and retreat within the fortified place, but to force open such a gate was a matter of difficulty. On the great occasions when they raised on all their walls not

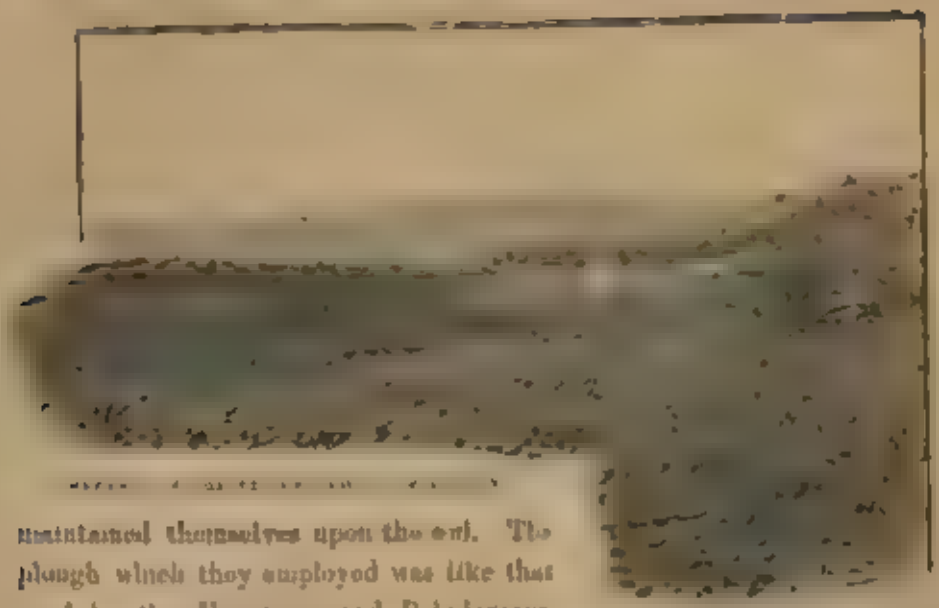
[illegible]

Layard, Nineveh, ii. 183.

THE BRIDGE OF BOATS IN ACTION ON THE FRONT OF ENGLISH ARMY.

[illegible] the walls of the Theban temples [illegible] conspicuous [illegible] the [illegible] of [illegible] would be a very [illegible] [illegible] built at Thebes used to [illegible] modelled for the [illegible] In the Greek and Roman period a portion of [illegible] external wall of [illegible] which is commanded on the right by a projection of the [illegible] flanked by two good towers [illegible] jut out about a yard beyond the wall of [illegible] Having passed through [illegible] square in form, with two projecting wings, the [illegible] walls begin to rise gradually from the [illegible] of abutments. A careful examination of the place [illegible] that our arrangement of [illegible] knowledge [illegible] Egyptians would hardly permit us to expect. We discover [illegible] that the [illegible] of the building [illegible] sloping substructure which [illegible] of some [illegible] feet. [illegible] two purposes [illegible] place the [illegible] and the [illegible] weapons launched by [illegible] to mount with [illegible] its [illegible] [illegible] the [illegible] keep the assailants at a distance. The whole structure [illegible] to posing [illegible] that [illegible] with carrying [illegible] to [illegible] for [illegible] the place was [illegible] and [illegible] [illegible] preserved the [illegible] of [illegible] [illegible] Transport [illegible] of Rameses III into Asia, [illegible] there [illegible] the [illegible] were [illegible] their [illegible] at its base [illegible] of low [illegible] and we have before us an impressive pattern of a [illegible] manner [illegible] Thebes, or any other small inland town which gives the [illegible] of its [illegible] a [illegible] building, whether it be a fort for [illegible] travellers, or an [illegible] of [illegible]

The [illegible] to be [illegible] Assyrian and [illegible] in which [illegible] were [illegible]



[illegible]

maintained themselves upon the soil. The plough which they employed was like that used by the Egyptians and Babylonians, [illegible]

[illegible]

[illegible] by Boudier, from a photograph and original sketches [illegible]

[illegible]

[illegible] the masonry of the walls of [illegible] is very ancient [illegible] passages hewn in the rock [illegible]

[illegible]

[illegible]

[illegible]

and [illegible] took the place of the [illegible] and began to appear sparsely at first, but afterwards forming vast forests, which the [illegible] have [illegible] to a [illegible]. The stunted trunks of these trees are knotted and twisted, and [illegible] may be regarded as [illegible] large forests. [illegible] flowed slowly through the shady woods, spreading out their waters here and there in pestilential swamps. On reaching the seaboard, their [illegible] was impeded by the sands which they brought down with them, and the banks which were thus formed against the waters [illegible] lagoons extending behind the [illegible]. The [illegible] here and there by marshy places and [illegible]. Bands of [illegible] were accustomed to make the route dangerous, and even the bravest heroes shrank from venturing along these roads. Towards [illegible] the way began to ascend [illegible] by a narrow and rocky track [illegible] the rocky [illegible] Mount [illegible], with [illegible] width of some thirty [illegible], where [illegible] ranges running almost parallel [illegible]—the [illegible] east to west, and [illegible] rising [illegible] with the valley [illegible] more, or, [illegible] which is almost waterless for [illegible] months of the year, and [illegible] the [illegible] the upper and [illegible]

[illegible]

[illegible] character. Buhana appears to be the modern [illegible] in the Zeitschrift, [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

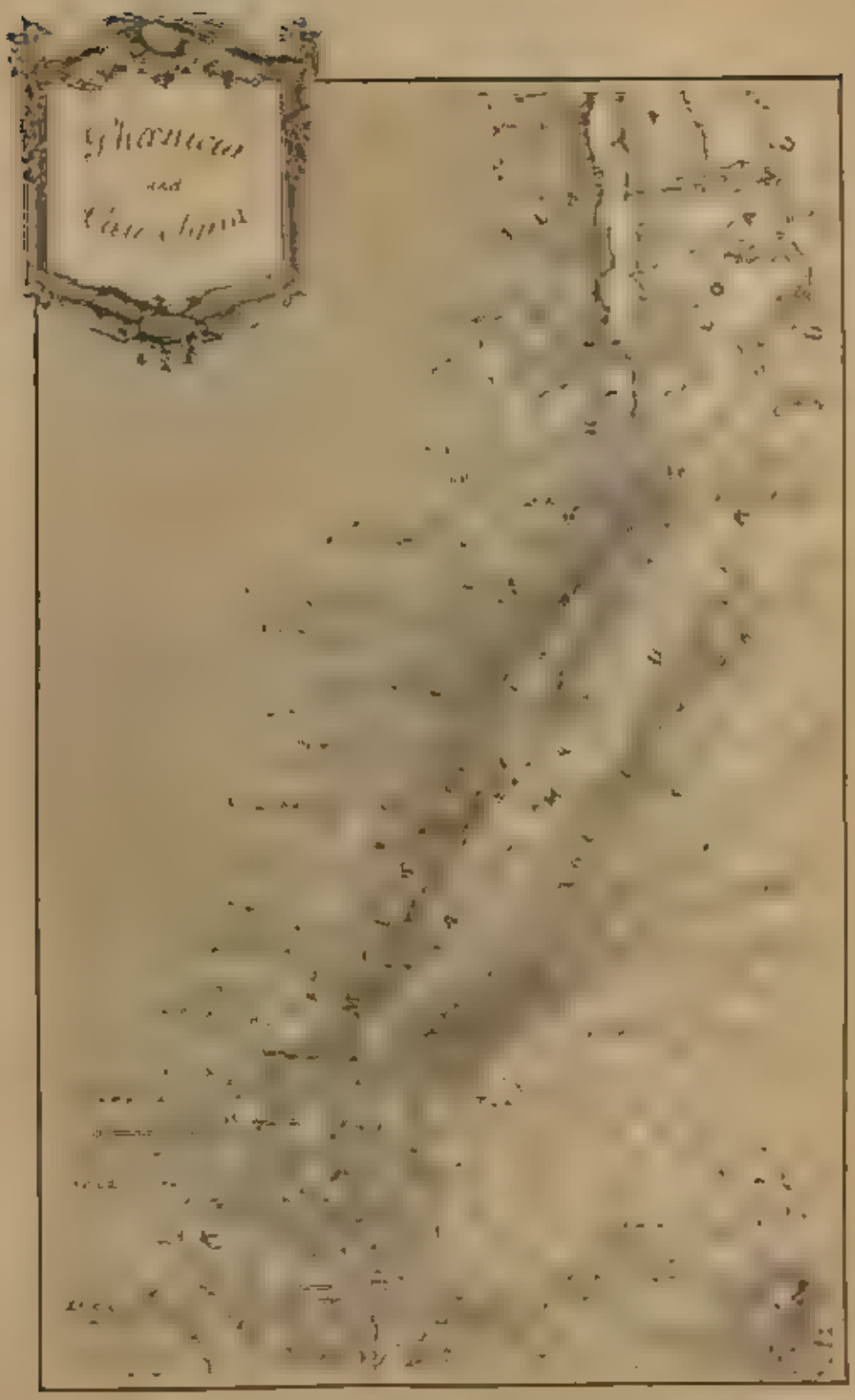
[illegible] of interest in the history of Italy [illegible] such as Sutrium, Faesulae, Arretium, Arezzo, Cortona, Perugia, which are [illegible] in the [illegible] but [illegible] to the present time often have not been fixed.

From the [illegible]

[illegible]

[illegible] Drawn by Pauline Godin, from a photograph by Lorent.

[illegible]



safe harbours [illegible] from the attacks of pirates or the perils of bad weather. From this point [illegible] near the shore that one is sometimes obliged to [illegible] along the beach to avoid a projecting spur, and sometimes to [illegible] a zigzag path [illegible] In more than one place the rock has been hollowed into a series of rough steps, giving it the appearance of a vast ladder.[1] Below this precipitous path the waves dash with fury, and when the wind sets towards the land every thud causes the rocky wall to tremble, and detaches fragments from its surface. The majority of the towns, such as Akzapu (Ecdippa), [illegible] Shakhlun, lay back from the sea on the mountain ridges, out of the reach of pirates; several, however, were built on the shore, under the shelter of some promontory, and the inhabitants of these derived a miserable subsistence from fishing [illegible] beyond the [illegible] length, from town to town, by the coast road, which [illegible] through the defile formed by the [illegible] entered the region of the middle Orontes.

THE TOWN OF [illegible][2]

[illegible] the roads leading from Megiddo [illegible] at Bethshan [illegible] and [illegible] having skirted at some distance the [illegible] of the [illegible] Hauran. Here extends a vast but badly water-

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[illegible] 50, 51.

[illegible] is applied [illegible]

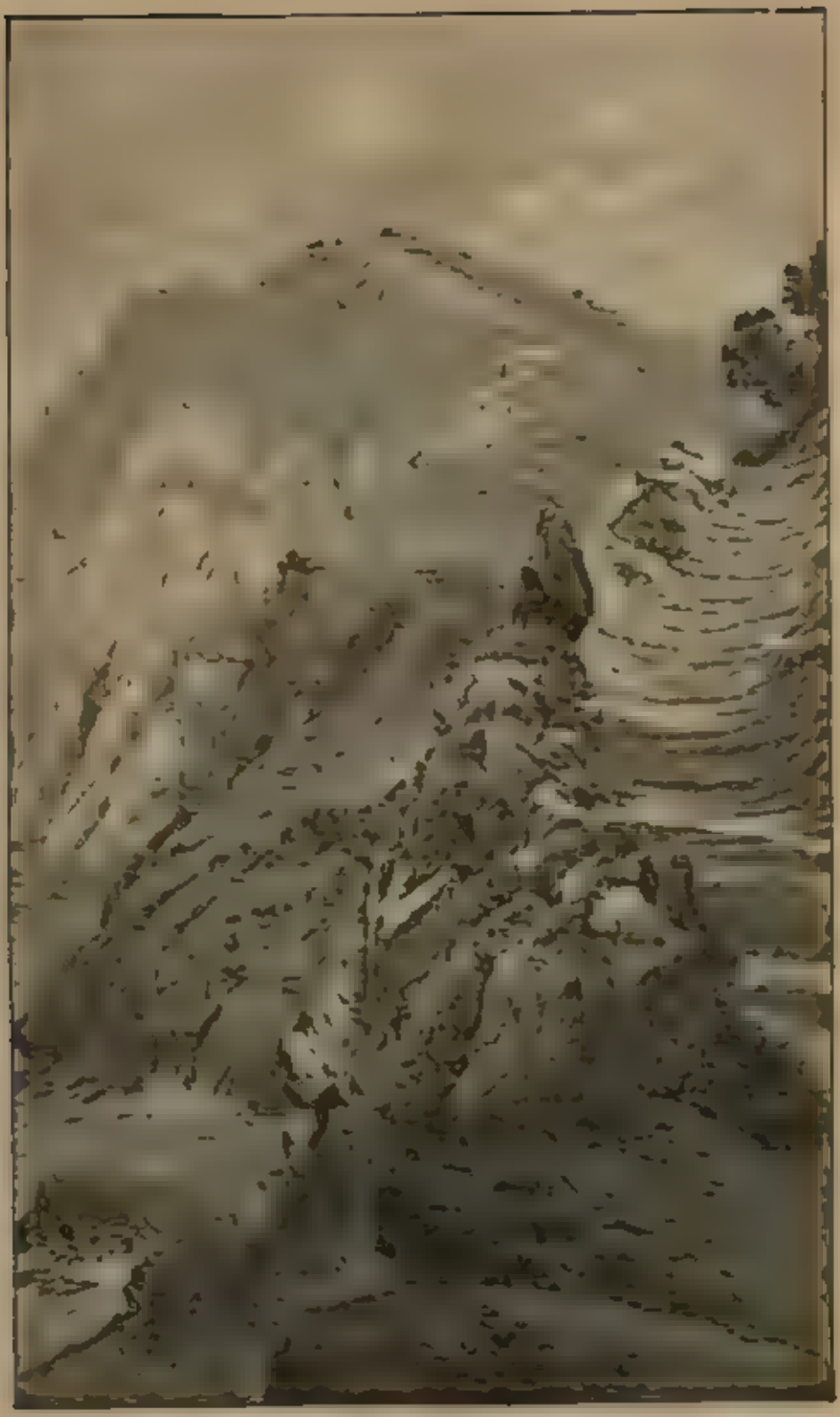
[illegible]

[illegible] etc., pls. xlii, 336, xxxii, xxxiii. [illegible]

[illegible]

[illegible] vides, in the Recueil des Travaux, vol. xvii. pp. 102, 103.

[illegible] seq., of the present work.

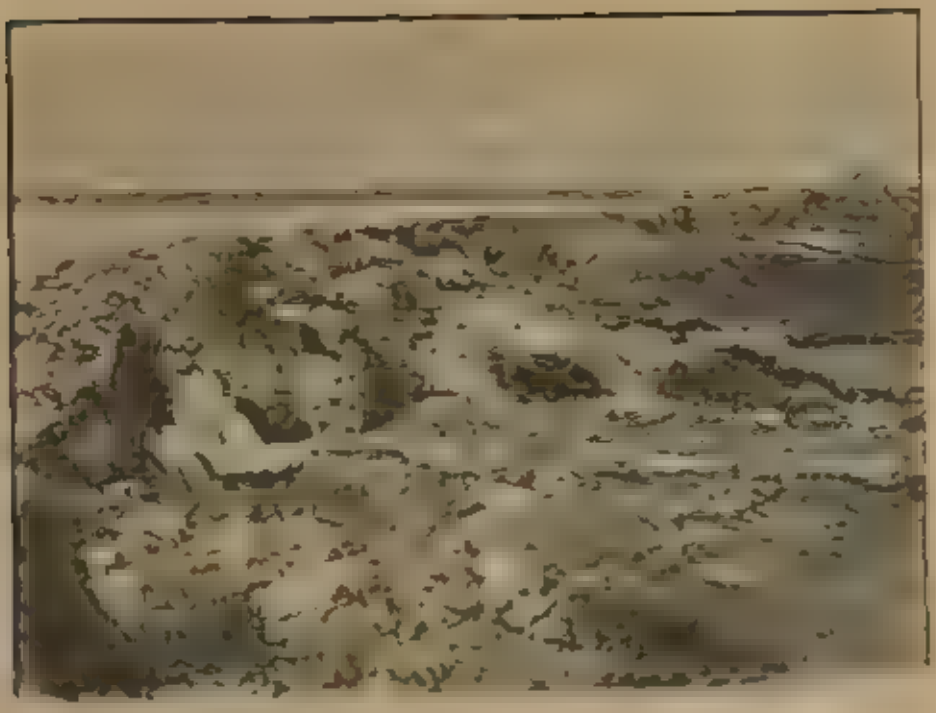


[illegible], which attracted the Bedouin from every [illegible] it were a number of walled towns, such as [illegible] and [illegible]. [illegible] Damascus was already at this period the dominant [illegible] villages nestling in the gorges of Hermon. [illegible] Protected by the Anti-Lebanon range from [illegible] elevated heights [illegible] of vegetative existence apart from [illegible], forgotten, and seemed to sleep, as it were, in the shade of its gardens.

The third route from Megiddo took the shortest way possible. After crossing the Kishon almost at right angles to its course, it ascended by a series of steep [illegible] and plains, [illegible] Merom near Lake [illegible] situated in the marshy district of the head waters of the Jordan. From this point forward the road began to [illegible] a hollow slope, known as Coele-Syria [illegible] of the Lebanon. It was inhabited then, as at the time of the Babylonian conquest, by the [illegible]. The capital, the [illegible], was [illegible] the Orontes, about five [illegible]

[illegible] and by E. de Rougé (*Étude sur divers* [illegible]) [illegible] *III.*, p. 606.

[illegible] *Die ägyptischen Völker*, p. [illegible] [illegible]



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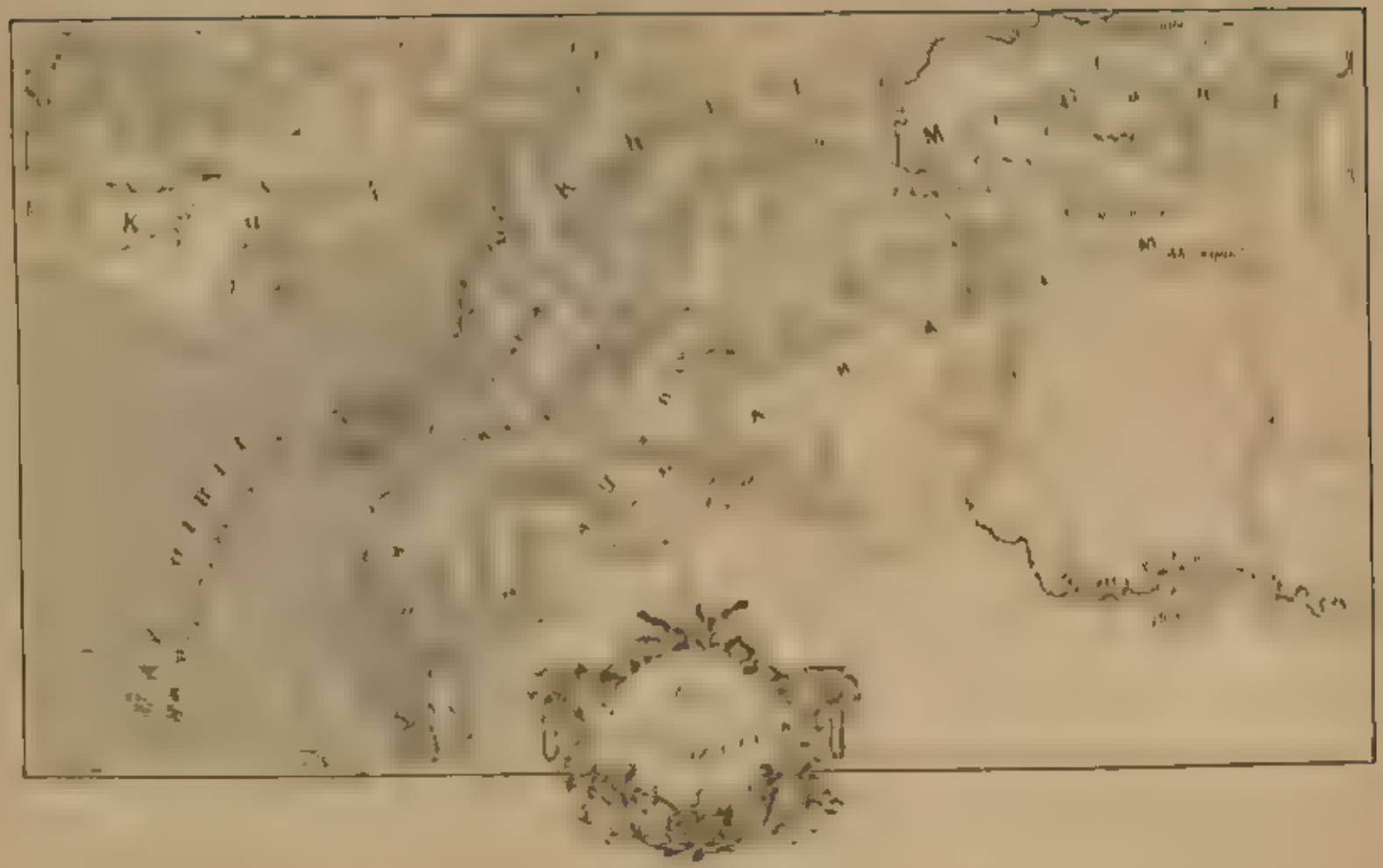
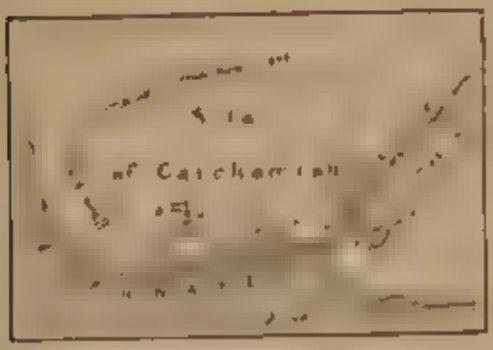

K
M

[illegible]



whom the Egyptian scribes made such a hero in their fantastic narratives. [illegible] by [illegible] to Khatti, [illegible] to say, it was the citadel and sanctuary of the surrounding country. Whoever could make himself master of it would have the whole [illegible] at his [illegible]. It lay [illegible] the [illegible] of the river [illegible] strong, the [illegible] by a [illegible] the other [illegible] was the entrance. The [illegible] of [illegible] the [illegible] supply. For the [illegible] wall, [illegible] [illegible] gardens along the stream [illegible] for the surplus population. The [illegible] made [illegible] by [illegible] and their [illegible] by the [illegible] of [illegible] palace. Carchemish was the

[illegible]

THE TALL OF DEZFOUL IN THE PRESENT COUNTRY

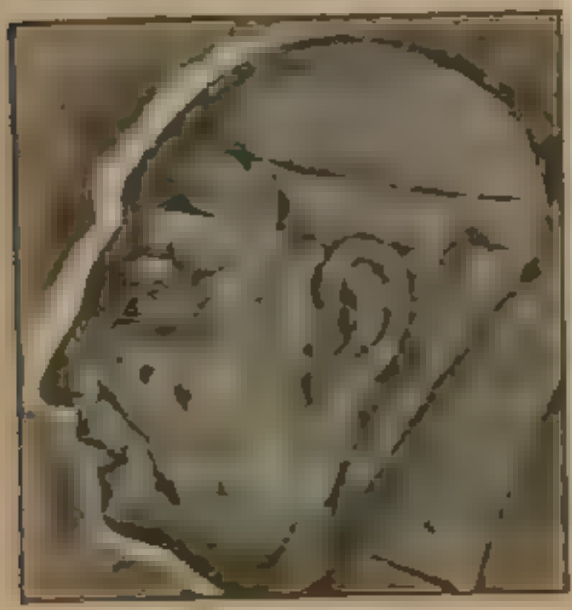
[illegible]

[illegible] the [illegible] lights to [illegible] phase. Hitherto [illegible] [illegible] back

The description of Cassiterides given in the text refers to the Zephiro [illegible] *Memoires de l'Acad. Franç. l'Inscriptions*, vol. iv. pp. [illegible]

[illegible] *Mémoires, Acad. de l'Inst.*, vol. iv. p. 670.

[illegible] the habit once established was perpetuated for centuries.[illegible] On the left bank of the river, and almost opposite Carchemish, lay the region of Mitanni,[illegible] which was already occupied by a people of a different race, who used a language cognate, it would seem, with the imperfectly known dialects spoken by the tribes of the Upper Tigris and Upper Euphrates.[illegible] Harran bordered on Mitanni, and beyond Harran one may recognize, [illegible] the land Singar, Assur, Arrapkha, and Halah [illegible]



[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] their head-quarters around Qedesh[1] in Cœle-Syria, but one section of them had taken up a position on the shores of the Lake of Tiberias in Galilee, [illegible] while others had settled in the [illegible] Hazor [illegible] their name in the Hebrew Scriptures was at times employed [illegible]

[illegible]

[illegible] Hazor, *Die Biblische Urgeschichte*, p. [illegible]

[illegible]

[1] Qedesh which had been allotted to them (Josh. xx. 7; Judges i. 31) [illegible]

[illegible]

[illegible] and the continual amassing of the results of such unions, peculiar characteristics of [illegible] and a uniform type of face was the result. [illegible] which we usually call Semitic, prevailed among them.[1] The Syrian and Egyptian monuments furnish us [illegible] under different [illegible] stances, with representations of a broad-shouldered people of high stature, slender-figured in youth, but [illegible]

A [illegible] OF THE [illegible]

[illegible]

[illegible] brought by Sir J. Rose his great [illegible] of the north wall of the hypostyle at Karnak [illegible] Hieroglyphic Monuments Plate, pl. 1.) While [illegible] the character is found in the case of [illegible] a divine question still obtains in certain [illegible]

the origin

Syria through as many [illegible] the variations which were [illegible] to the [illegible] of the [illegible] sufficiently [illegible] to enable [illegible] the people [illegible] date. The peasants and the lower class of citizens required no other clothing than a loin-cloth similar to that of the Egyptians,[1] or a shirt of a yellow or white [illegible], extending below the knees, and furnished with short sleeves.[2] The opening for the neck was cruciform, and the hem was [illegible] with [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] protection [illegible] [illegible] [illegible] [illegible]

[illegible]

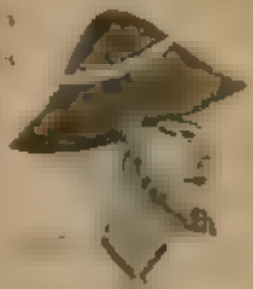
[illegible]

of Amenemhat, p. 234

[illegible]

dynasty

[illegible]



[illegible] wig after the Egyptian fashion, completed the dress.[illegible] Beards were almost universal among the men, but the moustache was of rare occurrence.[illegible] In many of the figures represented on the monuments [illegible] that the head was [illegible] shaved with [illegible] others [illegible] allowed to grow, arranged in curls, [illegible] Some of the women arranged their hair after the [illegible]

Dendera, the [illegible] 1904

[illegible]

in the Monuments de la Mission française, vol. [illegible] p. [illegible]

[illegible] is currently given

[illegible]

[illegible] contents of Chapter III of the present volume

[illegible]

given as a signalle to this chapter, p. [illegible]

[illegible]

[illegible] quently used as a covering for the top of the head.[2] The shirt had no sleeves, and the fringed garment [illegible] years had their heads shaved, and [illegible] the little ones among the Egyptians.[3] [illegible]

[illegible]

[illegible] showing the many of the [illegible]

[illegible] *Le Tombeau de* [illegible] [illegible]

[illegible] pl. [illegible], No. 3.

[illegible] and *Tombeau d'*[illegible], p. 236.

[illegible]

[illegible] apart from the religious as well as from the [illegible] Egyptian [illegible] stands before us as a fruitful [illegible] one might be thankful to be [illegible] despite of [illegible] frequent [illegible]

[illegible] of the Syrians was subject to the same influences as those [illegible] to be able to draw a sharp line between [illegible] recalls the [illegible] found in the [illegible] systems of Babylon. [illegible] and [illegible] at least [illegible] the general [illegible] of the principal divinities of [illegible] well defined. [illegible] the [illegible] of Syria, [illegible] was called *El* or *Il* and [illegible] *Il*, [illegible] which [illegible] the [illegible] of Syria. [illegible] the [illegible] was found [illegible] that of the [illegible] states. [illegible] tribe, [illegible] was supposed [illegible] *Jerah* and each of these was kept at [illegible] the Romans [illegible] was styled "Master of Zaral," or Baal Zaral [illegible]

[illegible]

[illegible] Adonis (Zeus II. 18, 4th. 19). Adonis [illegible]

[illegible] Baal as a [illegible] epithet applicable to all gods.

[illegible] Baal-Her[illegible], or "Master of Heaven" [illegible] sometimes Baal-Gad, or "Master of Gad;"[illegible] the Baal of Shechem, at the time of the Israelitish [illegible], was "Master of the Covenant" (*Baal-Berith*—doubtless to [illegible] which he had concluded with his worshippers in regard to [illegible] allegiance.[illegible] The prevalent [illegible] and attributes of these deities was not the same in all their sanctuaries, but the [illegible]

ASIATIC WOMEN AND MIRRORS FROM THE TOMB OF RAMESES.[illegible]

[illegible] to have found the name of Astarte on one of the Kouyunjik tablets. Ed.]

[illegible] gods of good luck, of [illegible] of the present earth [illegible] religious features among the Semites.

[illegible] *Europe and Asia*, pp. [illegible] He is repeatedly mentioned in the tablets of Tel el-Amarna, among the Mitanni [illegible]

[illegible]

[illegible] to the Shuette *Arrangement*, [illegible], pp. [illegible], by [illegible]

[illegible] Rodolph was [illegible] [illegible] of the [illegible] [illegible] to Amym-Eleuldoon be one and the same [illegible] [illegible] all, on this point what to add to Warnum. Dawn of [illegible]

[illegible] Hadad [illegible] he possessed the restless temperament usually attributed to the thunder gods, [illegible] horns, [illegible] a golden bowl with point [illegible] the island [illegible] sometimes, [illegible] be, serves him as a cap. Each god had for his complement a goddess, who [illegible] or "queen," *Mikhut*, of heaven, just as the god himself was recognised as "master [illegible]

As a rule, the goddess [illegible] Astarte [illegible] this was [illegible] which lent her [illegible] necessary, and [illegible] her [illegible] with the Astarte [illegible] "[illegible] Astarte [illegible] or the "[illegible]" Astarte, [illegible] which [illegible] "[illegible]." She was [illegible]

[illegible] *Destruction*, in the Hermitage of Petersburg.

[illegible] p. 660, et seq. of Fr. Lenormant, Histoire [illegible]

[illegible]

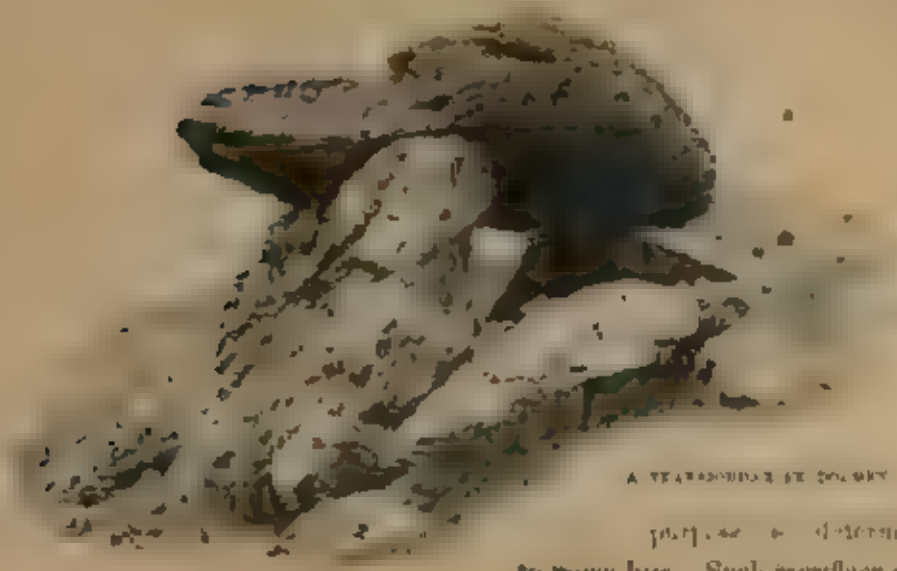
[illegible] crowned with a crescent

[illegible]

while the picture representing Isis was found would [illegible]

always barren, for the countless multitude of [illegible] out from motherhood; she conceives without ceasing, but never brings forth children.[1] The Baalim and Astartés frequented by choice the tops of mountains, such as Lebanon, Carmel, Hermon, or Kasios;[2] they dwelt near springs, or hid themselves in the depths of forests.[3] They revealed themselves to mortals through the heavenly bodies, and in all the phenomena of nature. The sun was a Baal, the moon was Astarté, and the whole host of heaven was composed of more or less powerful genii, as we find in Chaldæa. They required that offerings and prayers should be brought to them at the high places,[4] but they were also pleased—and especially the goddesses—to lodge in

[illegible] long continued to be living and honoured the great Astartés [illegible] the people [illegible] [illegible] Philo defines Aulit and Astarté as "the great [illegible] Hermon [illegible] Religionsgeschichte [illegible] see the "high places [illegible]



A TEMPLE-SERVANT OF TAMMUZ

purpose of determining to move him. Such sacrifices were, however, the exception, and the shedding of their own blood by the priests either was a vow, for the lady saints of the goddess. Swinging their knives, they would slash their arms and breasts with the view of compelling, by the offering of their own persons, the good will of the Heavens.[1] The Astartes of all degrees and kinds were hardly less cruel. They imposed frequent flagellations, self-mutilations, and sometimes even castration on their devotees. Around the nucleus of these goddesses was gathered an indefinite troop of prostitutes, *kedeshim*, "dogs of Lower Babylonia and Cappadocia, &c."[2] The temples for battle contained, in those of the Lower Euphrates, [illegible] we find traces of those rites which were to produce the peculiar moral outline characteristic of Babylonian cities. The Syrian edifices were stone buildings, which had fallen into decay, but were reserved for religious rites, bewilderments, [illegible] prostitution. Though it is to be compared closely with the same contrast. It has

[1] [illegible]

[2] [illegible] not [illegible] and upon them." (2 Kings xxiii. 20.)

[3] [illegible] of consecration to honour of the goddess.

[4] [illegible] vol. i. pp. 438–441.

[5] [illegible]

they yet answered the purpose of strongholds in time of need, and were capable of resisting the attacks of a victorious foe. A numerous staff, consisting of priests, male and female singers, porters, bakers, slaves, and artisans, was assigned to each of these temples, where the god was accustomed to give forth his oracles, either by the voice of his prophets, or by the movement of his statue. The greater number of the festivals celebrated in them were closely connected with the pastoral and agricultural life of the country; they inaugurated, or brought to a close, the principal operations of the year—the sowing of seed, the harvest, the vintage, the shearing of the sheep. At Shiloh, when the grapes were ripe, the people flocked out of the town into the vineyards, returning to the temple for religious observances and sacred banquets when the fruit had been trodden in the winepress.[1] In times of extraordinary distress, such as a protracted drought or a famine, the priests were wont to assemble in solemn procession to the high place in order to implore the pity of the divine masters, from whom they strove to extort help, sometimes by blood-curdling cries, by their dances, their lamentations, and the shedding of their blood.[2] Almost everywhere, but especially in the regions east of the Jordan, were monuments which popular piety surrounded with a superstitious reverence. Such were the isolated boulders, or as we should call them, "menhirs," erected on the summit of a knoll, or on the edge of a table-land, or among, formed of a flat slab placed on the top of two roughly hewn supports, cromlechs, or, that is to say, stone circles, in the centre of which might be found a bethel. We know not by whom were set up these monuments there, nor at what time; the fact that they are in no way different from those which are met with in Western Europe and the north of Africa has given rise to the theory that they were the work of some aboriginal race which wandered so extensively over the ancient world. A few of them may have marked the tombs of some long-forgotten personages, the discovery of human bones beneath them confirming such a supposition, while others seem to have been holy

[illegible] Judges [illegible]

[illegible] written in hieroglyphics.

[illegible] ancestors, as in the time of the Egyptian supremacy.

[illegible] of the prophet Elijah (1 Kings xviii. 26-29).

A [illegible] at the [illegible] of Beth-el, in the district of [illegible]

places and altars from the beginning.[1] The nature of [illegible] did not in all [illegible] — the original purpose of these monuments [illegible] regarded them as marking the seat of an [illegible] divinity or the precise spot on which he had at some time manifested himself. When the children of Israel caught sight of them again on their return from Egypt, [illegible] assigned to them the work of their patriarchs. The altar at Shechem was the altar which Abraham had built to the Eternal after his arrival in the country of Canaan; Jacob had raised that at Beth-el, in the very spot where he had lain down and [illegible] with him the covenant that He had made with Abraham.[2] One might almost reconstruct a map of the wanderings of Israel from the altars which we find at each of the principal resting places—at Gilgal, at Ophrah, at Beth-el and at Shechem. Earth of and

[illegible]

[illegible]

still existing objects probably had a history of its own, connecting it perhaps also with some far different at the local annals. Most of them were objects of worship. They were anointed with oil, and votaries were enlightened in their honour, the faithful [illegible] at times to spend the night and sleep near them, in order to obtain in their dreams glimpses of the future.

Men and beasts were supposed to be animated, during life, by a breath or soul which ran in their veins and gave to the blood a power to move their limbs; the man, therefore, who drank blood was deemed guilty of an abomination, because the soul was entirely in it.[1] After death the fate of the soul was similar to that of the body; the spirits of the departed in Egypt and Canaan. The inhabitants of the ancient world were always accustomed to regard the surviving element in man as something tender and unhappy—a weak and pitiable shadow, doomed to experience destruction if deprived of the sustenance of the living. Hence it is spoken of as taking up its abode near the body wrapped in a half-conscious lethargy, or else as dwelling with the other departed spirits in some dismal and gloomy kingdom, hollow in the bowels of the earth, like the region ruled by the Cimmerians. Sheol is there gaping and ready to engulf new arrivals, but allowing none to escape who had once passed the threshold.[2] There it wasted away a prey to sorrow and hopelessness, under the sway of Mot, the king of terrors, amongst whom, according to the Phoenician idea, was Moloch (Death),[3] the grandson of El, there too slave became the equal of a foreign master, the rich man no longer possessed anything which could raise him above the poor, and crowned kings were greeted by their ancestors by the poorest wings who had gone down into the night before them. The corpse after it had been anointed with perfumes and [illegible]

[illegible]

[1] Job iii. 11–19; [illegible] 9–20, [illegible] 17–32.

[illegible]

not segregated with [illegible] which [illegible] its use in [illegible], was placed in some natural grotto or in a cave. [illegible] out [illegible] the wild [illegible] sometimes it was simply laid on the bare earth, sometimes in a sarcophagus [illegible] and on it or around it, were placed [illegible], jewels, [illegible] vessels filled with perfume, or [illegible] together with meat and drink. The entrance was then closed, and on the spot a cairn was erected [illegible] in popular estimation sometimes held to represent the soul or a [illegible] [illegible] was set up [illegible] popular [illegible] importance of the family to which the dead man had belonged. On certain days [illegible] family [illegible] were sacrificed at the tomb, and [illegible] poured out, which carried into the next world [illegible] the prayers of the worshipper [illegible] to the gods to [illegible] the prayers [illegible] the [illegible] and [illegible] of the dead man. In [illegible] which [illegible]

[illegible]

these "eternal houses" [illegible] appears in the [illegible] to [illegible]; what a Syrian called [illegible] in almost all cases, however, we are ignorant as to the sites of the various cities of the dead in which the nobles and common people of the Canaanite and Amorite towns were laid to rest.[1] In Phœnicia alone do we meet with burial-places which, after the vicissitudes and upheavals of thirty centuries, still retain something of their original arrangement.[2] [illegible] in the [illegible] ground,[3] perpendicular shafts or staircases cut in the rock led down to lower [illegible] chambers, the number of which [illegible] they were often arranged in two storeys placed one above the other, fresh vaults being probably added as the old ones were filled up. They were usually rectangular in shape, with [illegible] cut in the rock [illegible] in the walls received the dead body [illegible] intended for its use in the next world, and were then closed with a slab of stone.[4] Elsewhere [illegible] narrow gorge [illegible] homogeneous limestone [illegible] the [illegible] a sort of [illegible] the Egyptian [illegible] generally without any attempt at external ornament. The vaults were [illegible] the ground-level [illegible] of [illegible] the dead [illegible] funeral, [illegible] to them [illegible] purposes of burial. Except [illegible] necessity [illegible] beneath the vaults of the living [illegible] affected [illegible] Their [illegible] that in their [illegible] or any object which could [illegible] nobles [illegible] graves, they threaten any one who dared to [illegible] make [illegible] of weapons [illegible] and human.[5] These [illegible] however

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[illegible] Saulcy, Voyage autour de la mer Morte [illegible]
Mission de Phénicie, pp. 786, 797, pl. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] to [illegible] from the [illegible] the danger of [illegible] they [illegible] and there are few of their [illegible] which were not occupied by a succession of tenants between the date of their first making and the close of the Roman supremacy. When the modern explorer [illegible] a vault which has escaped the spade of the treasure-seeker [illegible] that the bodies [illegible] are not [illegible] original proprietors.

The gods and legends of Chaldæa had penetrated [illegible] countries of Amurru and Canaan together with the language of the conquerors and their system of writing. The stories of Adapa's struggle against the south-west wind, or of the [illegible] which forced Ereshkigal, queen of the land [illegible] Nergal, were [illegible] read at the [illegible] Syrian [illegible] Chaldæan [illegible] familiar to Semites and on their behalf [illegible] of letters [illegible] the [illegible] in the Phœnician [illegible] have been formulated [illegible] pressure of the [illegible] Astarte [illegible] of heaven and earth [illegible] the character of [illegible] universe with the help of [illegible] the whole world [illegible] gave birth to [illegible] [illegible] up their heads [illegible]

[illegible]

[illegible]

which may be due to Egyptian [illegible]

[illegible] is most probably a [illegible]

[illegible]

[illegible] was thought that Chaos existed at the beginning, but chaos [illegible] dark and troubled nature, over which a breath [illegible] hovered without affecting it [illegible] and this [illegible] had no [illegible] and it was [illegible] for centuries and centuries. Thus the Breath became [illegible] of its own principles, and brought about a change in itself, and this change was called Heaven. — [illegible] Heaven was the principle which created all things, and the Breath knew not its own creation — The Breath and Chaos, therefore, [illegible] created, and Mût the Clay was born, and from these [illegible] the seed of creation, and Mût was the father of all things, [illegible] Mût was [illegible] and [illegible] the Moon, the stars, the great planets [illegible] forth. [illegible] were living beings devoid of intelligence, and [illegible] were called Zephyrs or Breaths of the [illegible]. Now the [illegible] perhaps in the [illegible] these intelligent beings [illegible] from [illegible] and the females [illegible] the [illegible] and in the sea. [illegible] of the human [illegible] away [illegible] which [illegible] Mût, a priest-king [illegible], has borrowed the theories of the [illegible] to us after he has explained how the world was [illegible] out of Chaos, [illegible] a brief summary of the divine revelation in Thoth and the legendary period of its history. [illegible] interprets the writings from which he compiled his work in accordance with the spirit of his time. [illegible] has [illegible] the [illegible] with which [illegible] figure and has [illegible] the [illegible] mechanical [illegible] work [illegible] Egyptian [illegible] Babylonian. At first

[illegible]

[illegible] stagnating in tepid waters, the primordial [illegible] from the same which precipitates [illegible] into the [illegible] of the Nile, [illegible] of Khartûm, then the hatching forth of living organisms and in lower generations [illegible] creatures, such as the Lakama, the Kasbar and the little [illegible] speculation [illegible] the abrupt appearance of intelligent beings [illegible] however, accustomed as they were to the Mediterranean, with its blind outbursts of fury, had formed an idea of Chaos which differed widely from that of most of the [illegible] whom it presented itself as something [illegible] and more [illegible] they imagined it as swept by a [illegible] wind, [illegible] gradually increasing to a raging tempest of night [illegible] in darting the clouds to [illegible] and in hurling [illegible] elements amid the fury of the storm. [illegible] another land [illegible] with [illegible] thus brought [illegible] into [illegible] which [illegible] [illegible] and reduced [illegible] to [illegible] order. It was [illegible] natural that [illegible] should have [illegible] from the winds.

[illegible]

In [illegible] the [illegible] of [illegible] there is but [illegible] to [illegible] a [illegible] of [illegible] with [illegible] [illegible] [illegible] Mount Lebanon, with its [illegible] [illegible], [illegible] almost entirely in Coele Syria, and [illegible] the outward boundary of the long narrow quadrangle [illegible] the [illegible] at the [illegible] shore of the sea. At [illegible] intervals, spare and [illegible] at right angles from the principal [illegible], [illegible] stops to [illegible] the sea [illegible] the [illegible] and [illegible] with [illegible] of six [illegible] [illegible] of which [illegible] from [illegible] independent [illegible] and [illegible] history. In [illegible] were the Zidon, a race half [illegible] half [illegible], [illegible], brave and turbulent, ever [illegible] to give battle to their neighbours or rebel against [illegible] master, [illegible] which [illegible] by the [illegible] of strongholds or [illegible], was

[illegible] of the Nile, see p. 120 of the same work.

[illegible] Nile [illegible] (p. xxii., No. 2, the [illegible] of which also shown by [illegible]

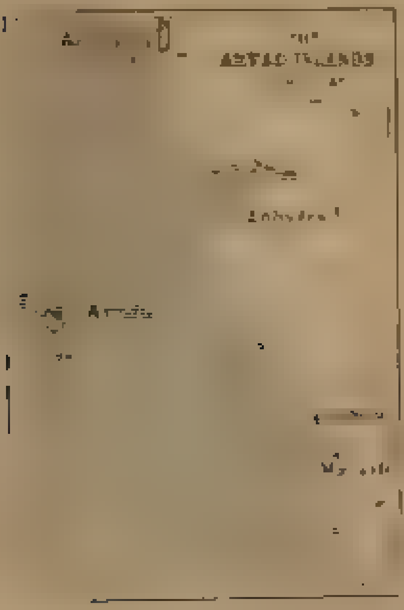
[illegible]

[illegible]

[illegible]

[illegible]

[illegible] on an island some two miles from the coast; it was only about a thousand yards in circumference, and the houses, as though to make up for the limited space available for their foundations, rose to a height of five stories.[1] An Astarté reigned there, as also a sea-Baal, half man, half fish, but not a trace of a temple or royal palace is now to be found.[2] The whole island was surrounded by a stone wall, built on the outermost ledges of the rocks, which were levelled to form its foundation. The courses of the masonry were irregular, and without cement or mortar of any kind. This bold piece of engineering served the double purpose of sea-wall and rampart, and was thus fitted to withstand alike the assault of hostile fleets and the surges of the Mediterranean.[3] There was no potable water on the island, and for drinking purposes the inhabitants were obliged to rely on the fall of rain, which they stored in cisterns—still in use among the present inhabitants.[4] In the event of prolonged drought they were obliged [illegible] to the mainland opposite; in time of war they had [illegible] spring, which [illegible] mid-channel. Their [illegible] leaden bell, to the top of which was fitted a leathern pipe, and applied [illegible] orifice of the spring; the fresh water coming up through the [illegible] [illegible]

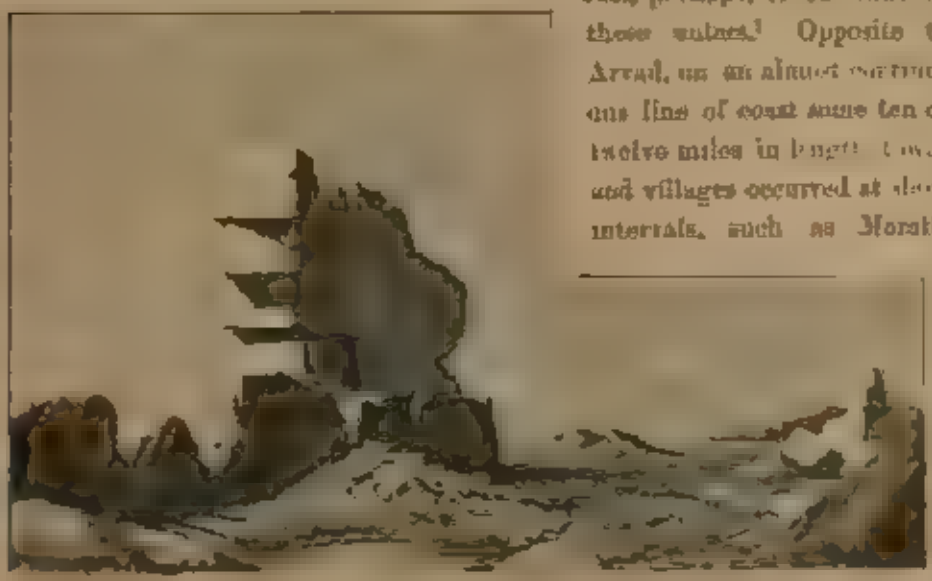


[illegible]

[illegible] admitted by all archaeologists [illegible] *des Anne? Antiquités*, vol. III. p. 1[illegible]

[illegible]

The narrow opened to the east, forming the mainland; it was divided into two basins by a spit of the jetty and was a shallow anchorage for the [illegible] but this was to a less extent in search as there was a safe anchorage [illegible] best, perhaps, to be found in these waters.[1] Opposite to Arrail, on an almost continuous line of coast some ten or twelve miles in length towns and villages occurred at short intervals, such as Morath,



VIEW OF THE SITE OF THE OLD PORTUGUESE FORT OF [illegible][2]

Arrail, [illegible] Karo, [illegible] the surplus population of the island overflowed. [illegible] harbour, and would have been a dangerous neighbour [illegible] the Arrail [illegible] the mainland [illegible] occupied and [illegible] fortified [illegible] The curve of the dead bay [illegible] in the background [illegible] the slope of the [illegible] of Arrail,[1] still further back have a [illegible] [illegible] Arrail, [illegible] the east the [illegible] slope [illegible] to the south, turning a pass through which [illegible] the road [illegible] great military highway [illegible] far from [illegible] Arrail [illegible] by [illegible] pass [illegible] the valley of the [illegible]

[illegible] Expedition from [illegible] of Sokotra [illegible] with a Somali [illegible]

[1] [illegible] and Kissinger, pp. 186, 187.

[2] Barnes, Notes de l'Inde, pp. [illegible]

Orontes, and is believed to have gradually extended as far as Hamath itself—in other words, over the whole of Zahi.[1] For the most part, however, its rule was confined to the coast between Gabala and the Nahr el-Kelb. Simyra at one time acknowledged its sovereignty, at another became a self-supporting and independent state, strong enough to compel the respect of its neighbours.[2] Beyond the [illegible], the coast curves abruptly inward towards the west, and a group of wind-swept hills ending in a promontory called Theouprosopon,[3] the reputed scene of a divine manifestation, marked the extreme limit of Aradian influence to the north, if, indeed, it ever reached so far. Half a dozen obscure cities [illegible] Arka, Sini, Mahallat, Kuz, Maisa and Botrys,[4] some of them on the seaboard, others inland on the bank of some minor stream. Botrys, the last of the six, barred the roads which cross the Theouprosopon headland and commanded the entrance to the holy ground where Byblos and Berytus celebrated each year the amorous mysteries of Adonis.

Gebal, or—as the Greeks named it—Byblos,[5] prided itself on being the most ancient city in the world.[6] The god El had founded it at the dawning

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[illegible]

[illegible] from the earliest times (Renan, *Mission de Phénicie*, p. [illegible]).

[illegible] Renan, *Mission de Phénicie*, pp. 118, 150.

[illegible] *Revue des Études Juives*, vol. i. p. 115.

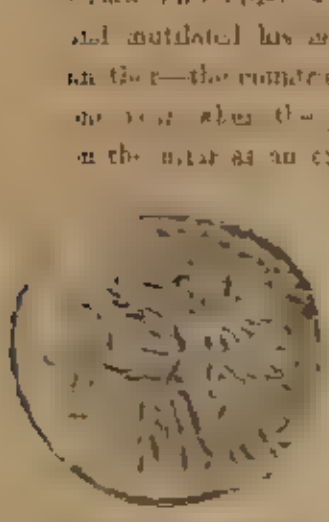
[illegible]

of time on the flank of a hill which is visible from some distance out at sea. A small bay, now filled up, made it an important shipping centre. The temple stood on the top of the hill, a few fragments of its walls still serving to mark the site, it was perhaps, identical with that of which we find the plan engraved on certain imperial coins. Two flights of steps led up to it from the lower quarters of the town, one of which gate is seen to be of the Greek style, surmounted by a triangular pediment and resting, at the widest, from the time of the Seleucidæ. The other terminates in a bulb, colonnade, belonging to the same period, added as a [illegible] to an earlier building, apparently to [illegible] more modern requirements. The sanctuary which stands hidden behind this incongruous manner is, as represented on the [illegible] of good [illegible] It consists of a vast [illegible] surrounded by cloisters. At the point where [illegible] two doors seem to cross one another stands a conical stone mounted on a pedestal of masonry, which is the [illegible] animated by the spirit of the god. [illegible] and protests against the touch of the profane. The building was perhaps not earlier than Assyrian or Persian times, and its general plan is [illegible] the arrangements [illegible] for [illegible] At an early time E was spoken of as the first king of Egypt, the second one of his Egyptian Horus gods had been to the [illegible] and the story of his exploits formed the most valuable guide to the beginning of human history. Generation of E who had brought

[illegible]

[illegible]

[illegible] of Heaven and Earth, he disposes and, unpolished, and mutilated his statue, and conquered the most distant regions one after another—the countries beyond the Euphrates, Libya, Asia Minor and Greece. [illegible] when the plague was ravaging his empire, he [illegible] his own life on the altar as an expiatory victim, and from that time forward the priests took advantage of this example to demand the sacrifice of children in moments of public danger or calamity.[1] He was represented as a lion with two faces, whose eyes [illegible] and dust in an eternal alternation of vigilance and repose. His wings grew from his shoulders, and spread far [illegible] around him.[2] He was the incarnation of time, which devours all things in its rapid flight, and of the summer sun, cruel and fateful, which outs up the green grass and parches the fields. An Egyptian rescued with him [illegible] Ra-Atum, Ra-Horakhti, his own father, have him, the Soul of Earth and Heaven.[3] In one of his aspects he was identified with the moon, the personification of coldness and chastity, and in his temples on [illegible] sacred places he was represented with the crescent or cow horns of the Egyptian Hathor.[4] In her other aspect she appeared as the amorous and wanton goddess in [illegible] the Greeks recognized the popular concept of Aphrodite. Tradition tells us how one spring morning she caught sight of and loved the youthful [illegible] known by the title of Adonis or "My Lord." We [illegible] would be



[illegible]

[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

[illegible]

[illegible] the origin of taboos, and of the legends which are at [illegible]—the representation of him as the estimable offspring of an incestuous King Kinyras and his own daughter Myrrha is a comparatively recent element grafted on the original myth; at any rate the happiness of the two lovers has lasted but a few short weeks when a sudden end was put to it by the tusks of an enormous wild boar. Beside the bier wept over her lover's body and buried in the grave triumphed over death, and Adonis, recovered by her tears, rose from the tomb his love no whit less passionate than it had been before the catastrophe. This is nothing else than the Babylonian legend of Ishtar and Tammuz presented in a form more fully symbolical of the yearly marriage of Earth and Heaven. Like the lady of Byblos at her master's approach, Earth is touched by the first breath of spring, and she rises nerved with fresh sap to the embraces of Heaven, who welcomes him to her arms, is fertilized by him, and produces with the abundance of her flowers and fruits. Then comes summer and kills the spring. Earth is burnt up and withers, she strips herself of her ornaments, and her fruitfulness departs until the gloom and the rigours of winter have passed away. Each year the return of the seasons brings back with it the same joy, the same despair; into the life of the world, each year Isis finds her lover with her Adonis and loses him only to bring him back to life and lose him again in the coming year.

The whole neighbourhood of Byblos, and that part of Mount Lebanon in which it lies, were steeped in memories of this legend from the very earliest times. We know the place and where the goddess first met at sight of her lover, where she revealed herself before him, and where at the last she buried his mutilated body and chanted her lament for the dead. A river which flows southward not far off was called the Adonis, and the valley watered by it was supposed to have been the scene of this tragic idyll. The village now Afqa, at the base of a narrow cleft or gorge, issuing from the entrance of an irregular grotto, the natural shape of which leads at some [illegible] the land of man, as there [illegible] it bounds

[illegible]

into a sort of circular basin, where it gathers to itself the waters of the numerous springs that it dashes towards us for the [illegible] of a Roman bridge and descends in a serene waterfall to the level of the valley below. The temple was opposite the centre of the stream, on a wooded mound, a site [illegible] to Gibbs from having attracted the attention of the local [illegible] to the spot. The mountain [illegible] behind, its summit [illegible] red and bare appearance, owing to its [illegible] and [illegible] of limestone [illegible]. As the stream approaches the valley they become filled with a rich [illegible] and vegetation, which bursts both from every fissure and [illegible] every [illegible] of the mountain [illegible] the banks of glowing green where the most yellow Spring [illegible] [illegible] where [illegible] would. It would be hard to find even among the most picturesque [illegible] a more perfect setting for the ceremonies attending the worship of Astarte. In

Lawrence, *Life of Clementina*, [illegible] with Pococke (*Measures*, *Syrian*, p. [illegible]) [illegible]

Mission de Phénicie, pp. 230–[illegible], 595–[illegible]

Drawn by Frinsilber. From a photograph

[illegible] foam of the river and [illegible] to by which [illegible] appears a succession of [illegible] cascades with precipitous [illegible] walls [illegible] [illegible] [illegible] pilgrims on their way to [illegible] [illegible] and on the heights of [illegible]. According to [illegible] the actual tomb of Adonis was to be found at Byblos itself,[2] where the people were accustomed to assemble once a year to lament his death, which lasted for several days together.[3] At the [illegible], the [illegible] heat had ripened the [illegible] harvest, and the summer had already done damage to the spring. [illegible] people were accustomed to prepare a painted wooden image of a corpse made ready for burial,[4] [illegible] what were called the gardens of Adonis, [illegible] the pots filled with earth in which wheat and barley, lettuce and fennel were sown. These were set out at the door of each house, or in the courts of the temple, where [illegible] had to endure the withering effect of the sun, and soon withered away.[5] For several days [illegible] of women and young girls with their hair dishevelled or shorn, their garments in rags, their faces torn with their nails, their breasts and arms scratched with knives, went about [illegible] in search of their [illegible], crying all [illegible] "Ah, Lord! Ah, Lord! what is become of thy beauty?" [illegible] the image [illegible]

[illegible]

[2] [illegible]

[3] Renan, Mission de Phénicie, pp. [illegible]

[4] [illegible]

[5] [illegible]

[6] [illegible]

brought it to the feet of the goddess, washed it [illegible] preparing [illegible] anointed it with sweet-smelling unguents, wrapped it in a linen [illegible] shroud, placed it on a crystal [illegible], after exposing [illegible] tokens of dissolution, according to the [illegible] observed at funerals, [illegible] finally in the tomb.[1] The gloom and dreariness still not passed away. With the first rains of September the autumnal rains began to fall upon the hills and washing away the red earth [illegible] the torrents to the bottoms of the valleys. The Adonis river began to run with the reddish waters, which, on reaching the sea, [illegible] them with [illegible] the river [illegible] and [illegible] for a long time to the shore, where it formed a kind of crimson fringe.[2] This was the blood of the [illegible] god [illegible] upon the [illegible] of the people, [illegible] mourning out. The priests [illegible] to them that, [illegible] of their supplications, Adonis was brought back from the shades [illegible] Shouts of joy then burst forth, and the people who had lately sympathised with the mourning goddess in her tears and cries of misery now rejoiced with her in [illegible] mirth and [illegible]. Women and virgins — all the women who had refused during the week of mourning to make a sacrifice of their hair — were obliged to [illegible] themselves [illegible] at the disposal of the strangers whom the festival had brought together, the reward of their services becoming the property of the sacred treasury.[1]

Byblos [illegible] the glory of having [illegible] the road which [illegible] makes a long [illegible] along the coast [illegible] to cross [illegible] between [illegible] and [illegible] reaching Palæ Byblos, it passes [illegible] by a series of [illegible] into the [illegible] called the "ladder" [illegible] between Acre and the [illegible] of Tyre.[4] [illegible]

[illegible]

[illegible] of February.

[illegible]

[illegible]

[illegible] Babylonian tablets [illegible] The Fall of [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

south-west. It grew from year to year, spreading out over the plain and became at length one of the most prosperous of the towns of the country—a rival even to Phanaia. The port, now [illegible] by three chains of half-sunken rocks which running out from the northern end of the peninsula, [illegible] parallel to the coast at some hundreds of yards, [illegible] passages in these rocks afford access to the harbour, one small and narrow, which [illegible] water, [illegible] the course of these natural dykes of rocks, and [illegible] a marine parade opposite the continental [illegible]. The [illegible] on the mainland extends to the east and north, and consists of an [illegible] of [illegible] which, [illegible] by the waves of the Mediterranean, [illegible] the beginning of history. These [illegible] are crowded closely together, [illegible] into an extensive [illegible], and are [illegible] in many directions, [illegible] that one expects every moment to see them give way, and bury the visitor in the ruins. Many date back to very early period, while all of them have been [illegible] and reconstructed over and over again. The latest occupiers were [illegible] of the Mediterranean kings of the Roman Empire. Space was limited and [illegible] in the region of the [illegible]. The Saracens [illegible] the best [illegible] of the [illegible] towns, turning in their wrath and [illegible] on the Egyptians were [illegible] to do to their [illegible] at Hebron and Mopsuet. The [illegible] plain is well [illegible] by the pleasant [illegible] and [illegible] not with [illegible] which [illegible] to the most [illegible] in the Sahara at least after those of Hamamet. Their gardens were [illegible] and they had to [illegible] [illegible] flowery [illegible]. There also an Arabic [illegible] over the features of the people, but a [illegible] of [illegible] late [illegible] and [illegible] not [illegible], sometimes [illegible] with the Moor, sometimes with the pale [illegible] of [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] In addition to these gods, the inhabitants worshipped Baal Sidon, and other derivatives of Baal of character, as Astarte, Sun-Baal, wife of the supreme Baal, and Eshmun, a god of medicine, each of whom had his own particular temple, either in the town itself or in some neighbouring village in the mountains. Baal delighted in travel, and was accustomed to be borne in a chariot through the valleys of Phoenicia in order to receive the prayers and offerings of his votaries. The principal Astarte, who had, it would seem, from the first assigned to her human worshipped, lived in the city offered to her by the people, but she became the subject of a poetic or allegorical legend, like her namesake at Byblos and there was no attempt to disguise her identity as a female deity by dressing her as a god of war and hunt. She possessed [illegible] shrines and chapels and grottoes, hollowed out in the hills, where she was served by the usual crowd of priests and sacred attendants. Some half-dozen towns of small villages, such as Botrys, the Lesser Sidon, and Sarepta were scattered along the shore, or on the lower slopes of the Lebanon. Sarepta, which by reason of its position at the foot of Sarepta, where the high road again touches the sea at the boundary of one of those towns into which Phoenicia is divided. Passing beyond this cape, we come first upon a Tyrian outpost, the "Town of Birds," then upon the village of Nazata, with its river of the same name, beyond this upon a plain hemmed in by the hills, cultivated to their summits, then

[illegible] with the necessary reserve, Movers, *Die Phönizier*, pp. 100-107.

[illegible]

its temples and gardens in the suburbs of Ushu, [illegible] a fleet of [illegible] anchored at a short distance from the shore which a group of rocks and islands furnished at one and the same time a site for the houses and temples of Tyre, and a protection for its fleet.

It was already an ancient town at the beginning of the Egyptian conquest.[1] As in other places of ancient date, the inhabitants rejoiced in stories of the origin of their [illegible] and [illegible] most [illegible] in the world.[2] After the period of the creating gods there had been a time [illegible] according to the [illegible], [illegible] three generations of [illegible] who had learned how to [illegible] and [illegible] to their needs. Then a race of giants, associated with the giant peaks of Kasios, Lebanon, Hermon, and Brathy, after whom were [illegible] named [illegible]. Samemroumos [illegible] heaven, and Usoos the hunter. Human beings at this time lived a savage life, wandering through the woods, and [illegible]. Samemroumos took up his abode among them in that region which became in later times the [illegible], [illegible] reeds, papyrus, or other [illegible] to the [illegible] [illegible] hunted, living upon their flesh and clothing himself with their skins. A conflict at length broke out between the two brothers, the inevitable result of rivalry between the [illegible] hunter and the husbandman attached to the soil. [illegible]

[illegible]

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[1] [illegible]

[2] [illegible] in Müller-Didot, Frag. Hist. Græc., vol. II. p. [illegible]), and Strabo, XVI. [illegible]

[3] [illegible]

[4] [illegible]

[5] [illegible] been commonly associated [illegible]

[6] [illegible]

succeeded in holding his own till the day when fire and wind took the part of Lycymnius against him. The trees, shaken and made to rub against each other by the tempest, broke into flame from the friction, and the forest was set on fire. Perseus, seeing a leafy branch, despoiled of its foliage, and plunging it in the water, let it drift out to sea, bearing him, the rest of his race, with it. Landing on one of the islands, he set up two altars, he sending there to Fire and Wind that he might thereafterward gain their favour. He gave to that place the blood of animals he had sacrificed, and after his death, his companions continued to perform the rites which he had inaugurated. The town which he had begun to build on the mainland was called Ivie, the "Rock"; and the two rough stones which he had set up remained for a long time as a sort of talisman, bringing good luck to its inhabitants. It was asserted of old that the stones had not always been naked, but that they were clothed with wavelike a vest. Two peaks looked down upon it—the "Arabian" and "Roman" between which grew the olive tree of Astarte, sheltered by a certain sort of lake from external injury. An eagle perched thereon watched over a vipers' nest round the trunk; the whole island would cease to shake as soon as a dragon should appear in sight, but be bound in fear of the gods. Perseus, like destroyer of monsters, taught the people of the coast how to tame beasts, and how to manage them. He then made for the shore and disembarked. He then offered himself spontaneously to the knife, and as soon as its blood had moistened the earth, Ivie rested itself, like the rest, on the mainland.[1] Coins of the Roman period represent the scene of this legend: sometimes the eagle and olive tree, sometimes the olive tree and the stele, and sometimes the two stele only.[2] From time immemorial the gods never ceased to reveal on the holy island, Astarte herself was born there,[3] and one of the temples there claimed to be the sanctuary of the fabulous stone, an aerolite which she had brought back from one of her journeys. Ivie was called the "Mikarth," "city of the city," and the Greeks

[illegible]

[1] Movers, *Phœnizier*, i. xi., where the legend is related at length.

[2] [illegible]

[3] [illegible]

afterwards identified him with their Heraklès. His worship was of a severe and exacting character; a fire burned perpetually in his sanctuary; his priests, like those of the Egyptians, had their heads shaved; they wore garments of spotless white linen, held pork in abomination, and refused permission to married women to approach the altars.[1] Festivals, similar to those of Adonis at Byblos, were held in his honour twice a year: in the summer, when the sun burnt up the earth with his glowing heat, he offered himself as an expiatory victim to the solar orb, giving himself to the flames in order to obtain some mitigation of the severity of the sky;[2] once the winter had brought with it a refreshing coolness, he came back to life again, and his return was celebrated with great joy.[3] His temple stood on a promontory near one of the largest of the islands farthest away from the mainland.[4] It serves to remind the people of the remoteness of their origin, for the priests relegated its foundation almost to the period of the arrival of the Phœnicians on the shores of the Mediterranean. The town had no supply of fresh water, and there was no submarine spring like that of Arvad to provide a resource in time of necessity; the inhabitants had, therefore, to resort to springs which were fortunately to be found everywhere on the neighbouring shores of the mainland. The waters of the wadi Kasmi-Ain have been [illegible] by Renan, *Mission de Phénicie*, pp. 554-555.

[illegible]

The strait separating the island from the mainland was some [illegible] hundred yards in breadth, less than that of the Nile at several points of its course through Middle Egypt, but it was as effective as a broader channel to stop the movement of an army. A fleet alone would have a chance to take the city by surprise, or of capturing it after a long-drawn siege. Like its most ancient rival, Arvad, the island city, which faced Tyre, lying close on the mouth of the Litany and Ras el-Ain, was an actual suburb of the city itself, with its gardens, its cultivated fields, its cemeteries, its villas, and its [illegible]. Here the inhabitants of the island were in the habit of to bury their dead, and hither they repaired for refreshment during the heat of the summer. To the north, the little town of Mahalia, on the southern bank of the Litany, and almost hidden from view by a turn in the hills, commanded the approaches to the Bekaa and the high road to Cœle-Syria.[1] The [illegible] Tyre Palatyrus, lay upon the road leading into Galilee by way of the mountains.[2] Eastwards Acre commanded the landing-place on the [illegible] and served to protect the reservoirs; it lay under the shadow of [illegible] which was built, facing the smaller chapel of Menahem, protector of mariners, a sanctuary of almost equal antiquity with that of the mainland.[3] The latter has only been doubly due to preservation of the legendary Sanchoniatho, who

[illegible]

[illegible] Tyre (Jeremiah, xl. 10). Quintus Curtius, iv. 83.

and hence the village on the coast, where Isis was said to have landed on her search. He was the Kadesh-melk [illegible] and hence an king of the sea. As was customary, a popular legend was associated with these deities of high degree, and tradition asserts that Melkarth purchased the favour by the gift of the best robe of Tyrian purple which was ever dyed. Priestesses of the goddess had dwellings on all parts of the coast, and in several places the caves are still used for orgiastic entertainments the devotees of the goddess.[1] Behind Ashkelon the ground rises abruptly and along the face of the escarpment, half hidden by trees and tangled undergrowth, are some of the most important of the Tyrian burying places, consisting of hundreds of rock-hewn tombs, and dark galleries, where whole families lie together in their last sleep. In some spots the rocky cliffs have been excavated in every direction for the purpose of providing gravel-pits, and irregular rows of chambers follow one another in the direction of the strata, after the fashion of the rock-cut tombs of Upper Egypt. They present a bare and broken appearance both within and without. The entrances are narrow and arched, the ceilings low, the walls bare and colourless, unrelieved by moulding, pictures or inscriptions.[2] At one place only, near the modern village of Abu-Gosh, a few groups of figures and a crudely cut stele are to be found, in bas-relief, it would seem, the burying place of some chief of a very early time.[3] These figures

[1] [illegible]

[2] [illegible]

[3] [illegible]

run in parallel lines along the rocky sides of a wild ravine. They vary from [illegible] feet [illegible] to 3 feet in height, the bodies being represented by rectangular pedestals sometimes merely rough-hewn, at others grooved with curved lines to suggest the folds of the Asiatic garments; the nose is carved full face, though the eyes are given in profile, and the summary treatment of the modelling gives evidence of a certain skill. Whether they are to be regarded as the product of a primitive Amorite art, [illegible] existence, we are unable to determine. In the time of their prosperity the Tyrians certainly pushed their frontiers as far as this region. The whole steep but fertile country lying among the ramifications of the lowest spurs of the Lebanon bears to this day innumerable traces of their indefatigable industry: remains of dwellings, conduits and watercourses, cisterns, pits, millstones and vintage-troughs are seen on every side, in fields interspersed with [illegible] presses. The Phœnicians took naturally to agriculture, and carried it [illegible] to a great state of perfection, so as to make it a source of income to which the neighbouring peoples of the Mediterranean were glad to [illegible] their [illegible] of culture in later times.[1] Among no other people was the art of irrigation so successfully practised, and from early times every territory which belonged to them [illegible] cultivated [illegible] abundant harvests of wheat and barley, and [illegible] of grapes, olives and [illegible] fruits. From Arvad to Tyre, and [illegible] the [illegible] parts of the [illegible] presented [illegible] intervening [illegible] The whole region was independent [illegible] having [illegible] themselves [illegible] of life [illegible] prosperity, nothing was needed but a [illegible] of labour and freedom from the devastating influence of war.

The position of the country was such as to secure it from attack and from the conflicts which laid waste the rest of Syria. Along almost the whole [illegible] of the country, [illegible] was a great wall [illegible] parallel to the coast, interrupted at each [illegible] the rivers Nahr [illegible] which with its lofty [illegible] access to [illegible] afforded by [illegible] Hundreds of [illegible]

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[1] [illegible]

[illegible]

[illegible]

[illegible] the Libanus. From the general import [illegible]

[illegible] of them, although they offered [illegible] Phoenician [illegible] could be [illegible], but, where an effectual attack was made, these advantages being led rapidly to surprise and seize, and should they reach the foot of the [illegible], they would find themselves [illegible] steep hills with steep paths at [illegible] almost [illegible] and so narrow in places that a handful of resolute men could hold them for a long time against whole battalions. The enemy preferred to make for the two natural breaches at the respective extremities of the line of defence, and for the two important routes which formed the approaches to them, by way of those coming from Egypt, Israel and Syria, [illegible] from the Euphrates. The Aradians, because by nature would offer strong resistance to the invader and not permit themselves to be conquered without a brave struggle with the enemy, however powerful he might be. When the disproportion of the forces which they could muster against the enemy convinced them of the folly of attempting an open conflict, their island-home offered them a refuge where they could laugh from any attack. Sometimes the burning and pillaging of their property on the mainland might induce them to throw themselves on the mercy of their foes, but such submission did not last long, and they welcomed the slightest occasion for regaining their liberty. Conquered again and again on account of the smallness of their numbers, they were never discouraged by their reverses, and Phoenicia owed all its military history for a long period to their prowess. The Tyrians were of a more accommodating nature and their resistance, at least during the early centuries of their existence, [illegible] the desperate obstinacy and blind transports of bravery by which the Aradians were carried away.[1] Their foreign policy was resumed in a simple and practical question, whether they [illegible] the right of their [illegible]. As soon as they had learned from [illegible] experience that [illegible] had at [illegible] disposal a force against which they could offer no [illegible] opposition, they at

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[1] [illegible] XXIX [illegible] ment of the wars against Assyria.

[2] [illegible] vol. [illegible] p. 109 [illegible] of Amarna tablets contain [illegible] which manifest the fidelity of Tyre and its governors [illegible]

[illegible] surrendered to him, and [illegible] the greatest profit from the change [illegible]. The alteration [illegible] appear to [illegible] the [illegible] the right to go to and fro freely [illegible] subject [illegible]. [illegible] required [illegible] compensated for all that [illegible] demanded from them. [illegible] of the coast—Sidon [illegible] followed the example [illegible] the [illegible] far any intelligent [illegible] they accepted the supremacy of the great Egyptian empire, was that they displayed at earlier [illegible] to the Babylonian [illegible]. [illegible] that they did not accept this state of things merely through weakness or indolence, for [illegible] when they found it incompatible with their [illegible]. But their resort to war was exceptional; they generally preferred to submit to the powers that be, and to accept from them [illegible] the strip [illegible] the base of the Lebanon, which served as a site for their warehouses and [illegible] temples. [illegible] the sea opening up to them a realm of freedom and independence which compensated them for the [illegible] of both territory and liberty imposed upon them at home.

The [illegible] which was marked by their great venture in the Mediterranean and the motives which led to it were alike unknown to them. The gods had taught [illegible] from the beginning of things they have taken to the sea [illegible] in search of new lands. They were not driven by poverty to leave [illegible] continental abode, or inspired [illegible] with a zeal for [illegible]. [illegible] corn, wine, oil and fruits to meet all their needs and even to administer to a life of luxury. And if they lacked cattle [illegible] fish within their reach compensated for the absence of [illegible]. Nor was it the number of [illegible] ports [illegible] which induced them to become a seafaring people, for their harbours were badly protected for the most part and [illegible]

[illegible]

[illegible]

[illegible] Movers, Das Phönizische Alterthum, vol. III, pp. 140–152.

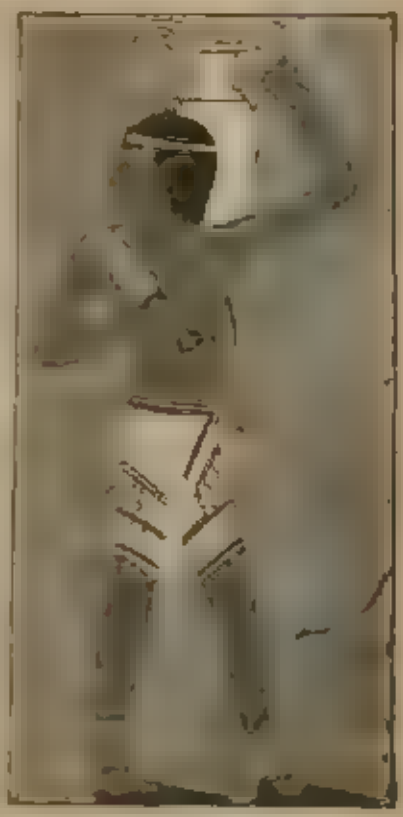
[illegible] from the south, the rugged [illegible] presenting little [illegible] against the wind and waves in its narrow and shallow harbors. It was the nature of the country itself which contributed more than anything else to make them [illegible]. The [illegible] mountain chains which separate one valley from another rendered communication between them difficult, while they served also as [illegible] places for refuge. Commerce on land was difficult, therefore the sea was to be preferred to the devious ways made by man, and of a mountainous region. The more easily because the coast was [illegible] and fertile and furnished the people with every book and [illegible] at the coast. The continual wash of the surge had worn away the tissues of the limestone rocks and the superincumbent masses tumbling down only the [illegible] of rocks hardly rising above the waterlevel, which [illegible] the head-lands with perilous reefs, against which the waves broke continually at the slightest wind. It required [illegible] and bravery to approach them, and no little skill to steer one of the frail boats which these people were accustomed to employ from the earliest times, amidst the reefs and the breakers. The coasting trade was attributed in Arvad, one easily to Berytus, Sidon, and Tyre, and nearly to the other towns of the coast.[1] It was in full operation, doubtless, from the VI th Egyptian dynasty onwards, when the Phoenicians no longer located in an bank too, at the mouths of the Nile for specify transmission to the provinces of Southern Syria, and it was by the coasting trade that the rise and ashes of the north succeeded in reaching the interior of Egypt.[2] The trade was originally, it would seem, in the hands of those mysterious beings of whom the name only was known in later times. When the Phoenicians established themselves at the [illegible] the Indian ocean they had probably only to take the place of their predecessors and to follow the beaten tracks which they had already made. We have every reason to believe that they took to a seafaring life soon after their arrival in the country, and that they [illegible] themselves and their city [illegible] to [illegible] to the enterprises of a maritime character.[3] In their towns, as in most seaports, there was a mixed and foreign element, both of slaves and freemen, but the Egyptians confounded all those [illegible] under one name, [illegible] whether they were Syrians, Arabs, or Europeans or belonged to the true Syrian and Sidonian race. The [illegible] of the Kefti was similar to that worn by the people of the interior—the loincloth, with or without a long upper garment, while in being

[1] [illegible] Phoenicians coast, are described and explained.

[2] [illegible]

[3] [illegible] Egypt [illegible] [illegible]

[illegible] an oligarchy of merchants and shipowners, whose functions were hereditary, and who usually paid homage to a single king, the representative of the tutelary god, and absolute master of the city.[1] The industries pursued in Phœnicia were somewhat similar [illegible] vases, and ornaments made at Tyre and Sidon could not be distinguished from those of Hamath or of Carchemish. All manufactures bore the impress of Babylonian influence, and their [illegible] system of exchange were the same as those in use among the Chaldæans. The products of the country were, however, not sufficient to freight the fleets which sailed from Phœnicia [illegible] known world, and additional supplies had to be regularly obtained from neighbouring peoples, who thus became used to pour into [illegible] the surplus of their manufactures [illegible] the natural results of these [illegible]



[illegible] Phœnicians were also accustomed to send [illegible] into regions which they [illegible] and to establish trading stations [illegible] We know [illegible] for Natural [illegible] vol. [illegible] pp. 102, 24

[illegible]

[1] Maspero, *Les Nationalités Historiques*, ed. ii. pp. 164, 165.

[illegible]

of ports on the great highways of the world.[1] [illegible] along [illegible] the factories [illegible] the [illegible] never lost [illegible] manners and customs of their [illegible] learned [illegible] them [illegible] of the world.

Not [illegible] parts of the Mediterranean, but [illegible] In the absence, however, of any special [illegible] enterprise, [illegible] accustomed to [illegible] the way [illegible] the setting sun, and [illegible] the example [illegible] Syria [illegible] compared [illegible] Egypt, [illegible] and [illegible] the first [illegible] The [illegible] began her wanderings over the [illegible] completed the task [illegible] those countries [illegible] It is [illegible] We find traces of the [illegible] at Crete, it [illegible] Europa, who is carried [illegible] by Zeus [illegible] Europa [illegible] Crete [illegible] In short, [illegible]

[illegible]

[illegible]

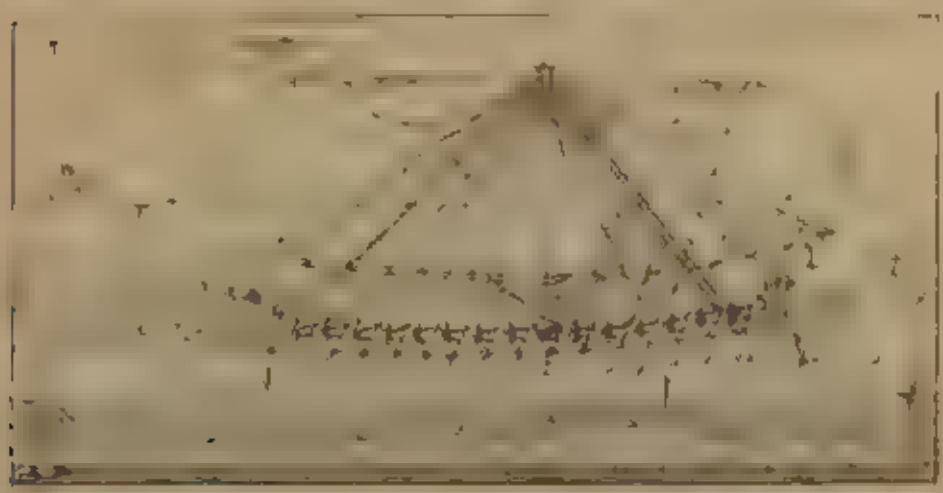
[illegible] and killing the old men, they would make prisoners of the young and strong, the women and children, carrying them off to sell them in those foreign [illegible] highest price. This was a recognised trade, but it exposed the Phoenicians to the dangers of reprisals, and made them objects [illegible] lying [illegible]. When on these distant expeditions they were subject to trivial disasters which might lead to serious consequences. A mast might break, an oar might damage a portion of the bulwarks, a storm might force them to throw overboard part of their cargo or their provisions; in such predicaments they had no means of repairing the damage, and, unable to obtain help in any of the places they might visit, their prospects were of a desperate character. They soon, therefore, learned the necessity of [illegible] with [illegible] trading stations where [illegible] vessels, to [illegible] the [illegible] of their crews, to take on [illegible] wait for fair weather [illegible] their voyage.

[illegible] by [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] any attack, and [illegible] by their [illegible]. Most of their [illegible] were [illegible] by the natives from the interior who [illegible] with the new comers, and furnished them [illegible] trade, but with [illegible] and [illegible] [illegible] spread [illegible]

[illegible] to Phoenicians, from a photograph by M. de M[illegible] [illegible]

[illegible]

[illegible]



[illegible]

[illegible]

[illegible]

[illegible] upper yard [illegible] the yard [illegible] The yard was kept in its place [illegible] the mast [illegible] When the yard was hauled up [illegible] by six auxiliary ropes [illegible] The lower yard made fast to the mast by a figure-of-eight knot [illegible] like those of the upper yard [illegible] The crow's nest [illegible] to the mast [illegible] In time of battle [illegible] exposed to the missiles of the enemy, the bulwarks [illegible] by a mantlet, behind which the oars [illegible] of the men were only protected, their heads [illegible] above it. [illegible] of the enemy.[3]

[illegible] first [illegible] the Phoenicians [illegible] thirty-six [illegible] Asia Minor [illegible] extended [illegible] pointing [illegible] the wall of [illegible] along in that region, and [illegible]

[illegible]

we possess only the Greek [illegible] names—Karpasia, Aphrodisium, [illegible] Lapethus [illegible] extension. Almost in the centre of the [illegible] two volcanic peaks, Troodos and Olympus, [illegible] each other and [illegible] height of [illegible] the range of mountains to which they belong—that of [illegible] forming the [illegible] of the island. [illegible] the range [illegible] by a gentle gradient towards the south, and [illegible] slopes favourable to the culture of the vine or [illegible] great [illegible] region. The valley which lies on the northern side of this [illegible] almost unbroken level. [illegible] side of the vale [illegible] similar to those of Syria [illegible] the [illegible], opposite to the Phoenician coast. [illegible] consists of [illegible] of Egypt, and renewed yearly by the overflowing of the [illegible]. Thick forests [illegible] powers. [illegible] the Cypriots [illegible] could build and [illegible] from keel to the masthead without [illegible]. [illegible] pine, cypress and oak [illegible] the [illegible] which [illegible] greater height and girth than [illegible]. Wheat, barley, [illegible] for burning [illegible] for [illegible] and finger-tips of the [illegible] produces everywhere [illegible] penetrating [illegible] [illegible] "the Island Cyprus." [illegible] could [illegible] still [illegible] the Romans [illegible] the name "[illegible]" [illegible] the [illegible] of the largest [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]


R
U
S

[illegible] of the island.[6]

[illegible] Phoenicians [illegible] Cyprus [illegible] Egypt [illegible] Phoenicians [illegible] Mediterranean [illegible] Phoenicians [illegible] Mediterranean [illegible]

suffering. It is made up of fertile valleys and

The Phœnicians effected a settlement on the coast

Sayce, *Geschichte des Altertums*, vol. I. p. 238; vol. II. pp. 184, 186.

pp. 108, 109. Ed. Meyer, *Gesch. der*

(*Phœnicien*, II. Pl., p. 132, 138, 139); Pococke

[illegible] in [illegible] of [illegible]. The colouring matter was secreted in the head of the shell-fish; [illegible] the shell was broken by a blow from a hammer, and the small quantity of slightly yellowish liquid which oozed from the fractured part was carefully collected and steeped in salt water for three days. It was then boiled in leaden vessels and reduced by simmering [illegible] the liquor was strained through a cloth to free it from the particles of flesh still floating in it, and the material to be dyed was then plunged into the liquid. The colour thus imparted was that of fresh blood, in some lights almost approaching to black, but careful manipulation could produce different shades of dark violet, or amethyst. The remains of [illegible] can be traced to-day by the heaps of shells upon the shore, the Cyclades and the coasts of Greece being strewn with them [illegible] the Phoenicians [illegible] that region, while the islands of the Thracian coast [illegible] from [illegible] the [illegible] of the Hellespont [illegible] drawn thither [illegible] Beyond the calm waters of the Propontis, they encountered an obstacle to their progress [illegible] the character of [illegible] with difficulty [illegible] they could make their way [illegible] their vessels [illegible] When, however, they succeeded in making the passage safely, they found themselves upon a sea [illegible] From the tribes which [illegible] them and who acted as [illegible] the Phoenician traders were able to procure [illegible] Caucasus [illegible] products of the extreme north [illegible] region which was [illegible] to which they [illegible]

DAGGER OF BRONZE.[1]

[illegible]

[illegible] the various processes used in the preparation of the purple dye.

[illegible]

[illegible] p. 3.)

[illegible]

[illegible] efforts [illegible]. We cannot determine [illegible] reached by the [illegible] traders, [illegible] countries and [illegible] by the [illegible] and [illegible] accurate information [illegible] the sources of their wealth.

The people with whom they traded were not merely [illegible] with worthless objects [illegible] inhabitants

[illegible]

the [illegible] who, [illegible] East, possessed [illegible] independent and growing civilisation, [illegible] [illegible] Mycenæ [illegible] and [illegible] of Egypt and Syria [illegible] and well-wrought weapons, articles [illegible] of Mycenæ [illegible] country. [illegible] in general [illegible] and [illegible] by the [illegible] the Mycenæan [illegible] page [illegible] later [illegible] appear [illegible]

[illegible]

THE EIGHTEENTH THEBAN DYNASTY.

[illegible]

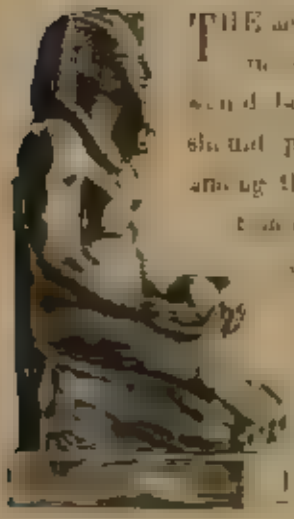
[illegible] of the lion, the ram, the horse, and the chameleon—The identification of the image according [illegible] adoption of hieroglyphic evidence by the Ethiopian kings [illegible] [illegible] of the mouth—The hieroglyphic [illegible] [illegible] of Dream [illegible] grounded in the national customs, and dreams of an [illegible]

[illegible]

CHAPTER III.

THE EIGHTEENTH THEBAN DYNASTY.

[illegible] 16 [illegible] pentuaqer—Amenôthes III.: the royal warehouses of Aloes.



THE account of the first expedition made into Asia by Egyptians, or Asia a region at that time new to the Egyptians, would be interesting if we could lay our hands upon it. We should perhaps find in the mass of other documents, or among the short phrases of funerary biographies, some indication of the impression which the country produced upon the army, even. With the exception of a few mere hunts or adventures, no one from Thebes to Memphis had any other idea of Asia than that which could be gathered from the scattered notices of it in the semi-mythical romances of the preceding age. The actual sight of the country must have been a revelation; everything appeared new and paradoxical to men of whom the majority had never left their fatherland, except on some warlike expedition into Ethiopia or on some rapid raid along the coasts of the Red Sea. Instead of their own narrow valley, extending between its two mountain ranges, and fertilised by the periodical overflowing of the Nile which recurred regularly almost to a day,

[illegible]

than had hitherto been only irregular plains, with here and there a hill, but no great altitude, [illegible] the [illegible] and [illegible] beheld varying horizons covered with trees and lofty peaks [illegible] mountains of different altitudes irregularly intersected, clothed with forests, furrowed with torrents, their summits often crowned with snow even in the hottest period of summer; and in this region of nature where everything was strange to them, they found nations differing widely from each other in appearance and customs, towns with substantial walls perched upon heights difficult of access, and finally a civilization far different from that which characterized elsewhere in Africa outside their own countries.

Thutmosis was engaged in [illegible] on his first expedition [illegible] which [illegible] of his successors were [illegible] to surpass, and the road taken by him in this campaign—from Gaza to Megiddo, from Megiddo to Qadesh, from Qadesh to [illegible]—was that which was followed henceforward by the Egyptian troops in all their expeditions to the Euphrates. Of the difficulties which he encountered on the way we have no information. On arriving at Naharaim, however, we know that he came into contact with the army of the enemy, which was under the command of a single general, perhaps the King of Mitanni himself, or [illegible] the [illegible] of the [illegible] King of Babylon, who had collected together most of the petty princes of the northern country to resist the advance of the intruder. The contest was [illegible] fought [illegible], but victory at length remained with the Egyptians, and innumerable prisoners fell into their hands. The veteran Ahmosi, son of Abana, who was serving in his last campaign, and his [illegible], Ahmosi Pannekhabit, distinguished themselves according to their wont. The former, having seized upon a chariot, brought it, with the three soldiers who occupied it, to the Pharaoh, and received once more "the collar of gold;" the latter killed twenty-one of the enemy, carrying off their hands as trophies, captured a chariot, took one prisoner, and obtained as reward a valuable collection of jewellery, consisting of collars, bracelets, [illegible], choice vases, and costly weapons. A stele, erected on the banks of the Euphrates not far from the scene of the battle, marked the spot which the conqueror wished to be recognized henceforth as the frontier of his empire. He returned to Thebes with immense booty, by which gods as well as men profited, for he consecrated a part of it to the embellishment of the temple of Amon, and the sight of the spoil [illegible] the Egyptians, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

which the people had [illegible] upon the Nile by all the [illegible]. The [illegible] subjects to the power of a potentate who had come into personal contact with that country and its people, which had [illegible] known to the Egyptians merely through the tales of [illegible] and travellers. The aspect of the great river of the Naharaina, which could be compared with the Nile for the volume of its waters, excited their admiration. They were however, puzzled by the fact that it flowed from north to south and [illegible] were astonished to learn of the necessity of constructing the boats employed on Egypt's rivers by taking up and down the river. The Great Syrian [illegible] became the model for most of the [illegible] mountains by the Pharaohs. It was the first [illegible] of a bold advance [illegible] towards the north-east in a direct line through the country which lay on the way, any armies which might be opposed to them, carrying by assault towns as were easy of capture, while passing by others which seemed strongly fortified, pillaging, burning, ravaging everywhere. There was no [illegible] of the [illegible], [illegible] in the white quarters, but a triumphant return to Egypt at the end of four or five months with the probability of having to begin a new operation in the following year should the campaign [illegible] result.

The troops employed in this campaign were [illegible] of [illegible] which there put into the field. The Egyptian army, [illegible] to war by its [illegible] with the shasu of kings, and kept to training since the reign of [illegible], was to repulse the perpetual incursions of the Ethiopian or Libyan [illegible], had no difficulty in overcoming the Syrians, not that the latter were wanting in courage or discipline, but owing to their limited supply of recruits, and the political disintegration of the country, they could not possibly place under arms such enormous numbers as those of the Egyptians. Egyptian military organization had remained practically unchanged since early times. The army had always consisted, firstly of the nobles who held fiefs and were under the obligation of personal service, either to the prince of the province, though [illegible]

[illegible]

[illegible]

[illegible]

[illegible] were armed with daggers only, and the officers did not as a rule [illegible] themselves with either buckler or pike, but bore an axe

[illegible]

and bows [illegible] The light infantry was composed chiefly of bowmen [illegible] the rebellious archers of Egypt, whose long bows and arrows used with [illegible] speedily become [illegible] throughout the East. The

[illegible]

[illegible] from the earlier [illegible] the colonial [illegible]

[illegible]

[illegible] troops which garrisoned these fortresses, which were supported [illegible]

quarter, [illegible] of which these [illegible], had been borrowed from the Asiatics, probably from the Hyksos, and was armed [illegible] Spearmen and archers were for the most part pure-bred Egyptians, and were divided into regiments of varying strength, each of which usually bore the name of some god, as for example, the regiment of Ra or of Ptah, of Amen or of Sutekh;[1] and the feudal contingents, each commanded by its lord or his lieutenants, fought side by side with the troops which were maintained from the royal domains. The effective force of the army was made up by auxiliaries taken from the tribes of the Sahara and from the negroes of the Upper Nile. These auxiliaries were but sparingly employed in early times, but their numbers were increased as wars became more frequent and necessitated larger troops to carry them on. The tribes from which they were drawn supplied the Pharaohs with an inexhaustible reserve; they [illegible], and inured to hardship, and if it had not been for their turbulent nature, which incited them to continual internal dissensions, they might readily have shaken off the yoke of the Egyptians. Incorporated into the Egyptian army, and placed under the instruction of picked officers, [illegible] to rigorous discipline, and accustomed them to the evolutions of regular troops; they were transformed from [illegible] hordes into steady and invincible battalions.[2]

The old army, which had conquered Nubia in the days of the Papis and the Usirtasens, had consisted of these three varieties of foot-soldiers only; but

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[illegible]

[1] [illegible]

[2] [illegible] Wilkinson, Manners and Customs [illegible] composed the armies of [illegible]

[3] [illegible] XVIIIth [illegible]

[4] [illegible] IV [illegible]

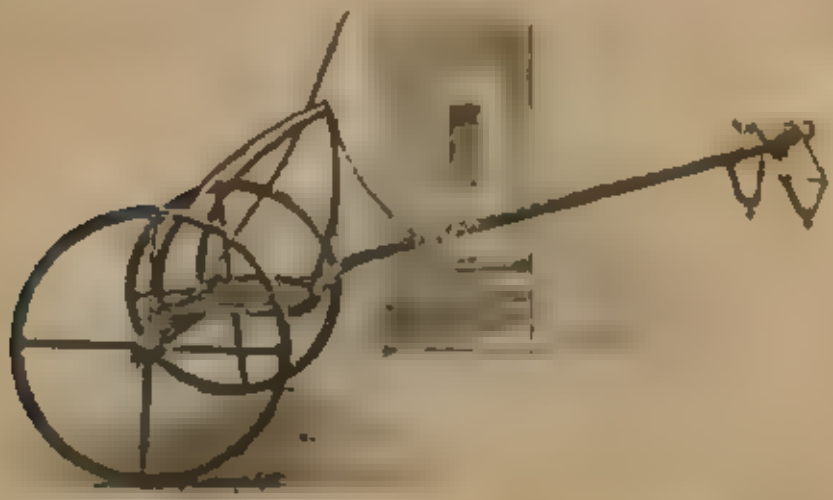
[illegible] the Shepherd Kings a new element had been introduced into the military system of the Egyptians, which answered to some extent to the cavalry of our day as regards their tactical employment and efficiency. The horse, when once introduced into Egypt, soon became very dear to the Egyptian heart. It retained both its strength and its beauty, the curves form[illegible] and wanting, [illegible] the head a slightly curved profile, the slender neck, the

[illegible]

[illegible] and quarters, a fine loins and [illegible] legs, and the long flowing tail which best characterizes it in its native country. The climate however was [illegible], and constant care had to be taken, by the introduction of new blood from Syria, to prevent the breed from degenerating.[1] The Pharaohs kept studs of horses in the principal cities of the Nile valley, and the great feudal lords, following their example, vied with each other in the possession of numerous breeding stables. The offices of superintendent to these establishments, which were at the disposal of the Master of the Horse, became in later

[illegible]

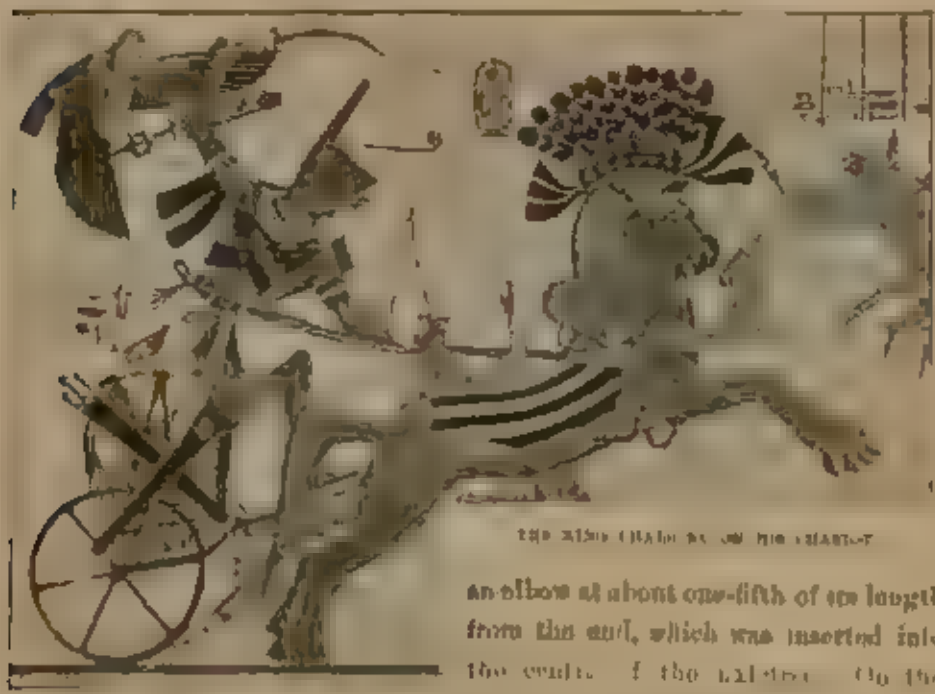
[illegible]



[illegible]

[illegible]

[illegible] and [illegible] by a straight [illegible], to [illegible] was [illegible] of [illegible] wood or of plated leather [illegible]. The sides of the [illegible] were [illegible] of upright panels, [illegible] in front and open at the sides, [illegible] with a [illegible]. The pole, which was of a single piece of wood, was bent in



THE ASSYRIAN CHARIOT AND THE CHARIOTEER

an elbow at about one-fifth of its length, from the end, which was inserted into the centre of the axletree. On the gigantic T thus formed was fixed the body of the chariot, the hinder part resting on the axle, and the front attached to the bent part of the pole, which the whole was firmly bound together with double leather thongs. A yoke of horn, bent, [illegible] to which the horses were harnessed, was fastened to the other extremity of the pole. The Assyrians placed three men in a chariot, but the Egyptians only two, the warrior [illegible] the horses, [illegible] to fight, and the charioteer [illegible] who protected his companion with a buckler during the engagement. A complete set of weapons was carried in the chariot: lances, javelins, and daggers, [illegible] and battle-axe, while two bows, quivers as well as two

[illegible] *de l'Egypte et de* [illegible] The picture is of the time of [illegible]

[illegible] were hung at the axles. The chariot itself was very [illegible] to upset, [illegible] to overturn. Even when moving [illegible] the least irregularity of the ground shook it terribly, and [illegible] driven at full speed it was only by a miracle of skill that the occupants could [illegible] the equilibrium. At such times the charioteer would [illegible] the reins [illegible] the vehicle and planting the other firmly on the pole so as to loosen the jolting, and to secure a wider base on which to balance himself.[1] To carry all this out properly [illegible] was necessary, for which there were special schools of instruction; and those who were destined to enter the army were sent to these schools when little more than children. The real man, as soon as he had thoroughly mastered all the difficulties of the profession, a regular [illegible] and pair of horses were granted for which he was responsible to the Pharaoh; he [illegible] and brought the [illegible] home until the next call to arms. The warrior took precedence of the shield bearer, and both were considered superior to the foot soldier; the charioteer in fact fills the cavalry of the present day, was the aristocratic branch of the army in which the royal princes together with the nobles and their sons [illegible].[2] No Egyptian ever wholly trusted himself to the back of a horse, and it was only in the thick of a battle, when his chariot was broken, and there seemed no other way of escaping from the enemy, that a warrior would venture to mount one of his steeds.[3] There appear, however, to have been here and there a few horsemen, who acted as orderlies on a [illegible]-camp; they used neither saddle nor stirrups, but were provided with reins with which to guide their animals, and their seat on the back was even less secure than the footing of the driver in his chariot.[4]

The infantry was divided into platoons of six to ten men each, commanded by an officer and marshalled round an ensign, which represented either a [illegible]

[illegible] (ll. 8–10) cf. Maspero, *Du Genre épistolaire chez les Anciens Égyptiens*, [illegible]

[illegible] Anthoryan, 2nd edit., pp. [illegible]

[illegible] animal as emblem — the king or of his house, or a [illegible] figure [illegible] upon the top of a pole,[1] thus [illegible] in front of [illegible] the group of soldiers to whom it belonged. We are unable to [illegible] which of these plates, either of infantry or of horsemen, were [illegible] by a battalion, or by what order, as the different groups were distinguished from each other. It is not improbable that an order of rank [illegible]

AN OFFICER [illegible] TO THE KING, FROM A BAS-RELIEF IN THE [illegible][2]

number of forty or fifty, are sometimes represented on the monuments; but this may be merely by chance, or because the transgressor did not take the trouble to give the proper number accurately. The inferior officers were equipped very much like the soldiers, with the exception of the helmet, which they do not appear to have worn; and certainly did not wear on the march the superior officers, who could be known by their double-lined or flat helmet, and stars on their [illegible] the signal of approaching the king's person.[3] The military exercises which all the soldiers performed probably differed but little from those which were in vogue with the armies of the Ancient Empire,[4] they consisted in

[illegible] Egypt [illegible] Wilkinson, Manners and Customs of the Ancient Egyptians, vol. i. pp. 193–197.

[1] Drawn by Emanuel Dadian, from a photograph by Flinders Petrie.

[illegible] p. 41, and Sharpe, Egypt, pp. 236, 237.

[illegible]

[illegible] from each other in dress, feeling, and language. The war dance had come to be an war among the Egyptians regarded as a military exercise, but it was practised by the Ethiopian and Libyan auxiliaries. At the beginning of each campaign, or more desirable to serve, it was carried out by the military scribes, who supplied them with arms from the royal arsenals.

[illegible]

[illegible] the distribution of rations. The soldiers, each having a small linen bag, came up in squads before the [illegible] each received his own allowance.[1] Once in the enemy's country the army advanced in close order, the infantry in columns of four, the officers in rear, and the chariots either on the right or left flank, or in the intervals between the [illegible] columns in front out to the front. [illegible] the line of march which detached parties passing right and left, to locate [illegible] the grain, or flank operations from fortresses and protected villages.[2] The main body was

[illegible]

Kaplan, pls. vi. ii. and Wilkinson, *Tombs of Beni-Hasan*, pl. 12.

[illegible]

followed by the baggage train, composed not only of supplies and stores, but moving-stages, carriages, and the entire paraphernalia of the entourage[1] and the armoire chest necessary for repairing bows, lances, daggers, and chariot poles, the whole being piled on four wheeled carts drawn by oxen.[2] The army was accompanied by a crowd of non-combatants, ex-beys, courtesans

A SCULPTURE OF CHIEFS OF THE MARSH, CHARGING AND CAPTURED[3]

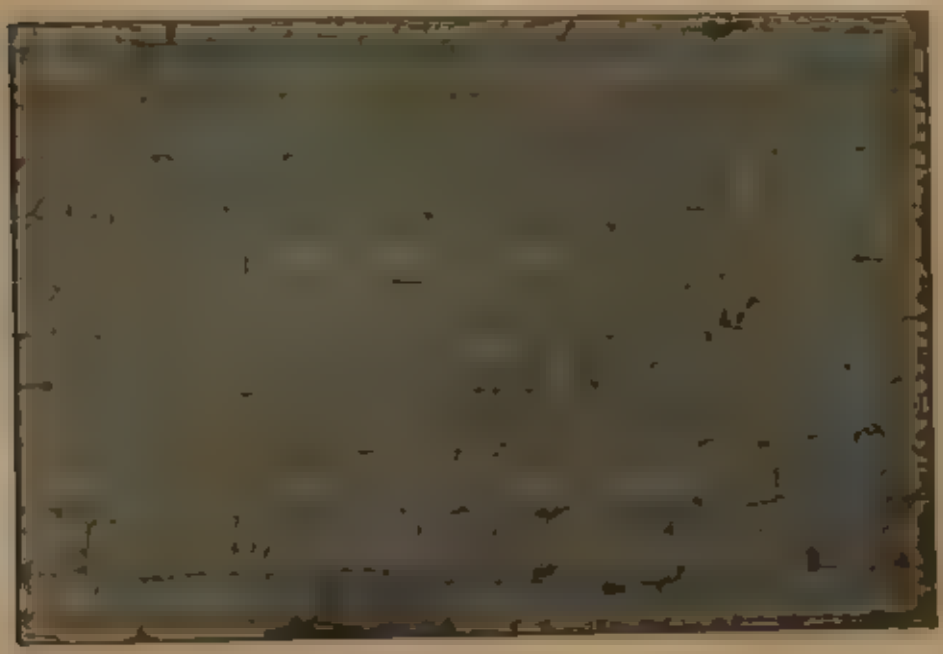
priests, heralds, minstrels, and women of loose life, who were a serious cause of embarrassment to the generals, and a source of perpetual danger to military discipline.[4] At a distance they halted in a village, or more frequently became a fortified or entrenched camp, made ready to suit the circumstances of the case.[5] The entrenched camp was always rectangular, its length being twice as great as its width, and was surrounded by a ditch, the earth from which being heaped up on the inside formed a rampart from two to six feet in height, the stakes

[1] [illegible] (Champollion, Monuments, pl. [illegible]).

[2] [illegible] are reproduced on pp. [illegible], [illegible] of the present volume.

[3] [illegible] in the Record de Travaux, vol. [illegible] pp. [illegible].

of this was then entirely faced with a wide, square [illegible] in shape at [illegible] The entrance to the camp was by a single gate in one of the longer sides and a plank serves as a bridge across the trench, at [illegible] which two detachments mounted guard, armed with clubs and [illegible] swords. The royal quarters were situated at one end of the camp. Here, within an [illegible] enclosure, but where the Pharaoh found all the luxury to which he



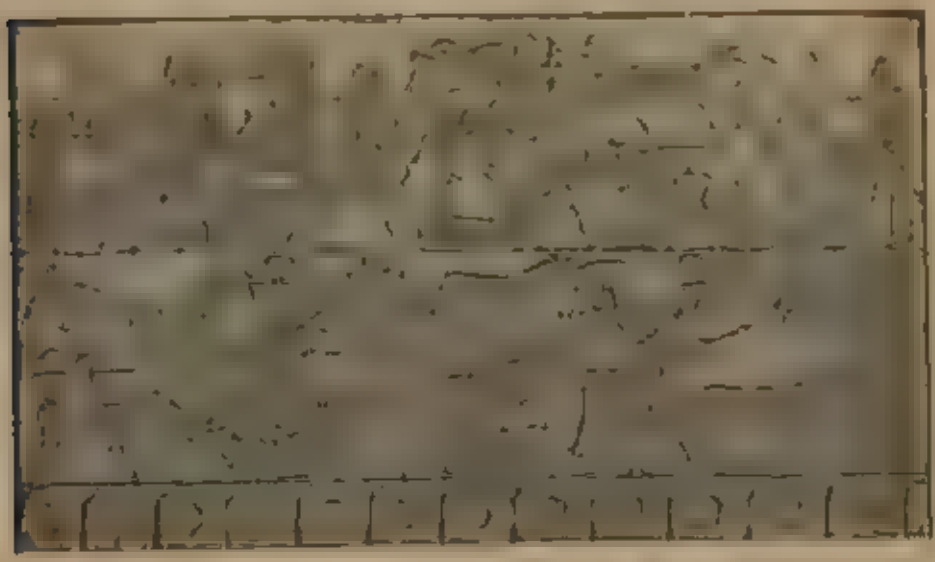
[illegible]

[illegible] retired in his palace even to a portable chapel in which each morning he could pour out water and burn incense to his father, Amen-Ra of Thebes. The princes of the blood who formed his escort, his shield bearers and his generals, were mounted together based by and by at, in closely packed lines, were the horses and chariots, the draught bullocks, the workshops and the stores. The soldiers, as a custom of remote times, to live in the open air, or at most to take or build a rough lean-to shelter for themselves to these temporary encampments, but lay packed as they pitched, and the sculptures on the facades of the Theban pylons give us a minute picture of the way in which they employed themselves when off duty.

* [illegible] from a photograph taken by Beato in 1896. It represents the camp of Thutmose II before Qadesh [illegible] angle of the enclosure and part of the surrounding wall have been [illegible] by the Khati, [illegible] This picture has been sculptured partly over an earlier one representing one of the [illegible] Part of [illegible] and the king in his chariot, with [illegible]

Drawn by [illegible] Engraved by [illegible]

Here [illegible] while [illegible] his arms or superintends the cooking. Another [illegible] drinks from a skin of wine hung up by a [illegible]. A third has taken his [illegible] to pieces and is replacing it in position, the wives for [illegible]. Some are sharpening their daggers or lances, others [illegible] their bows or sandals, or are [illegible] with hats and [illegible]. The baggage [illegible] is piled in a heap on the ground. Horses, oxen, and asses are being [illegible] or shewing the soil of their [illegible], while here and there



[illegible]

[illegible] of his burden, rolls [illegible] on the ground and brays with delight.*

[illegible] of the Egyptians is built [illegible] more to the courage and hardihood of the men than to the strategic skill of their commanders. We find no trace of manœuvres or the [illegible] which we [illegible] and the world, [illegible] in their histories or on their bas-reliefs, but they [illegible] battle boldly with the enemy and the result was decided by a more or less bloody conflict.* The heavy infantry was placed in the centre, the chariots were [illegible] on the flanks, while light troops [illegible] the wings of the host began the action by letting fly

* Drawn by Faucher-Gudin, from a [illegible] by Rosellini, [illegible] Monumenti, pls. xxxi., xxx.; Champollion, Monu. Civ., pls. lxxxiii. [illegible] The original is in the Rameseum.

* [illegible] Vossius, the [illegible] Mars [illegible] Egypt [illegible] Fermes, vol. ii. p. 141.

[illegible] p. 277.

[illegible]

[illegible]

[illegible] stone and the sharp [illegible] of metal. The [illegible]

[illegible]

[illegible] chariots against those of the Hittites at the battle of [illegible]

without [illegible] disaster. The charioteer had [illegible] to hold [illegible] by throwing [illegible] either to the right or the left, or by [illegible] the pressure through a backward or forward motion, then pull up, or start his horses by a simple movement of the lines. However, [illegible] low the string [illegible] to the east, the arrow [illegible] the shield-bearer, charging [illegible] with [illegible] rude. It was of course that the Syrians were the settled [illegible] did not carry so far as those of their adversaries, and consequently the [illegible] the [illegible] before it was possible for them to retrieve the [illegible] with effect. Their bodies would be turned down, their chariots would all [illegible] and the crushed chariots would block the approach of those following and overturn them so that by the time the main body came up with the enemy the charioteers would have been serious enough to render [illegible] hopeless. Nevertheless, it is true that an average would be necessary finally to ascertain whether the Syrian chariots, which on occasion had [illegible], the Egyptian chariots would [illegible] against the footed [illegible], and breaking up their ranks would [illegible] under the feet of [illegible]. Nor did the Egyptian [illegible] in the fight, but spiritual [illegible] in his [illegible], and the nodding plumes of his helmet made him a mark for the blows of the enemy, and he would often find himself in positions of serious danger. In a few hours as a rule, the conflict would come to an end. Once the [illegible] had signed, giving way, the Egyptian chariots dashed upon them precipitously and turned the retreat into a rout; the pursuit was, however, never a long one, some fortress was always at hand close at hand where the remnant of the beaten host could take refuge. The victors, moreover, would be too eager to secure the booty and to occupy the [illegible] of the road, to allow them to be long in the [illegible]. The prisoners were [illegible] among the plunder, and a strong [illegible] force [illegible] under the [illegible] of the captives. Thus, among the [illegible], arms, [illegible], [illegible] chariots, with the horses [illegible] the [illegible]

[illegible] Mariette, pl. [illegible], [illegible] [illegible]

[illegible] Thompson [illegible] Mariette [illegible] other tinde defeat (Lepsius, *Denkm.*, iii. 166)

[illegible] 12 [illegible]

[illegible] in which it had involved him.

[illegible]

[illegible] Hamilton, Memoir of Hawkins, p. [illegible]. We shall begin [illegible] to the biographies of the two Abbots of El Kab, and of Amenhotep [illegible]

[illegible]

[illegible] Salat and al Amrani, have been published by Wüstenfeld, [illegible] de Tornberg, ed. cit. p. 302, and by [illegible] p. 41, No. 245, and p. 50, Nos. 13, 19.

[illegible] (Cartailhac, Voyage à Mérat, vol. iv. pp. [illegible]) the ruins of [illegible] and [illegible] (pp. [illegible]).

Not as yet was that part of the Nile valley between Wadi Halfa and Faila [illegible] the garrison at Kumbos was able to [illegible] the mighty curve [illegible] by the river through the desert of Nubia, together with the island of Argo and the cataract of Dongola. The distance between Thebes and this southern frontier was a long one, and communication was slow, long for winter months, when the southerly flow of the waters of the Nile made it a task difficult for the Egyptian ships. The king was obliged, however, to concentrate his attention upon Asiatic affairs, and was no longer able to watch the movements of the African tribes with the same vigilance as his predecessors had exercised before Egyptian arms had made their way as far as the banks of the Upper Nile. Hatshepsut placed the control of the districts south of Assuan in the hands of a viceroy, who invested with the august title of "Royal Son of Kush" must have been regarded as bearer of the blood of the human [illegible] to the throne. Now, the first of these viceroys whose name has [illegible], was in office at the beginning of the campaign of the year [illegible]. It would seem, from [illegible] and on several occasions attempts to [illegible] the [illegible] and [illegible] to the habit of [illegible] the [illegible]. These powers were considerable; they commanded armies, built or restored temples, administered justice, and received [illegible] of [illegible] of the subjugation of rebellious [illegible]. The period of [illegible] they [illegible] was [illegible] and they [illegible] of the king's [illegible]. During the XIX [illegible] it was usual to [illegible] the highest in the state, on a scale of the sovereign [illegible]; the heir apparent to [illegible] appointment was purely formal and he continued to [illegible] on his father, while a trusty [illegible] ruled in his [illegible]. These, however, [illegible] from the government of [illegible] and of the regions of the Upper Nile served as apprenticeship to the art of ruling. The [illegible] was in a [illegible] state of [illegible] which it sought, but full of [illegible] and [illegible] he prepared himself for the larger [illegible] of the Syrian campaigns learning the arts

[illegible] *of Antiquities selected from the British Museum*, pp. 84, 90, 110).

[illegible]

[illegible] pp. 404, 410

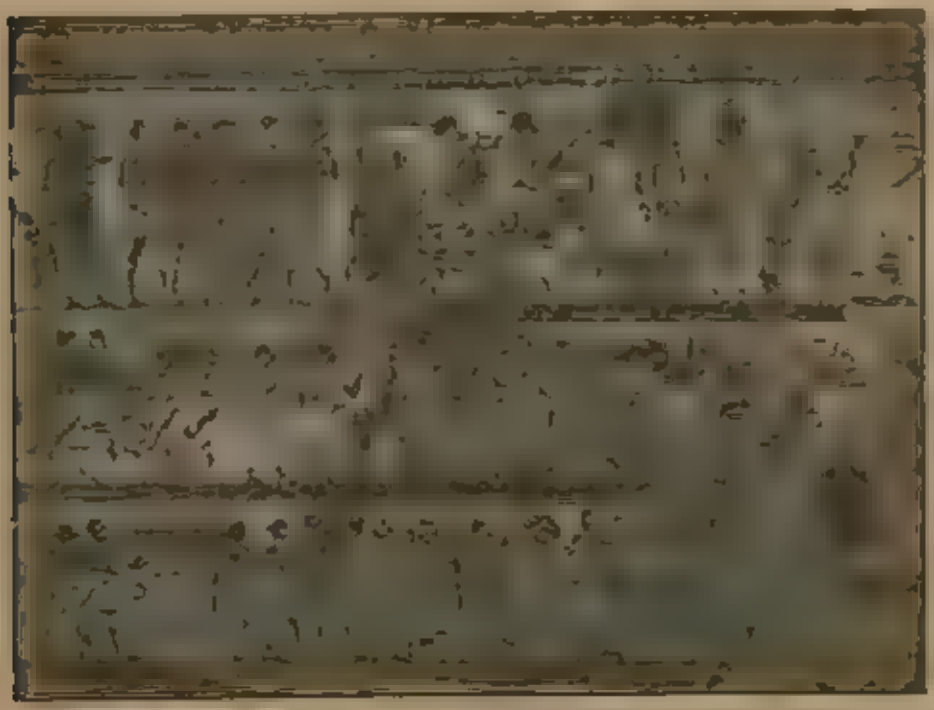
[illegible] perfectly [illegible] was possible in the [illegible] of the [illegible]. Moreover, the appointment was [illegible] by religious as well as by political [illegible]. The presumptive heir to the throne was to be [illegible] what Horus had been to Osiris—his lawful successor, or, if need be, his avenger, and [illegible] set of [illegible] impression [illegible] duty of vengeance. And was it not in Ethiopia that Horus had gained his first victories over Typhon?

[illegible]

[illegible] Horus [illegible] the lower lands of the second phase of [illegible] the [illegible] of the [illegible] probably [illegible] from the [illegible] of [illegible] extraordinary.

[illegible] of the Delta [illegible], it was the [illegible] only [illegible] of the Upper Nile which belonged to the Pharaohs. From the time [illegible] it gave support to an Egyptian [illegible] as far as the junction of the two Niles [illegible] Egypt, but a power [illegible] whose [illegible] appointed [illegible] which [illegible] to have [illegible] Nubia. [illegible] the [illegible] of the two Nile valleys, [illegible] the [illegible] of the [illegible] of [illegible] from the old [illegible] and [illegible] valuable [illegible] every year in [illegible] metals [illegible] of the [illegible] of

the [illegible] peoples of mixed [illegible]. Among these races were still [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]



[illegible]

[illegible] between the Nile and the Red Sea, [illegible] [illegible] [illegible] [illegible] [illegible] the Egyptians [illegible] [illegible] with nations with whom they had been [illegible] [illegible] in former times. Some of these [illegible] [illegible] similar to that of the modern [illegible] [illegible] [illegible] mighty and [illegible] [illegible] [illegible] powerful [illegible] [illegible] [illegible] Many of the

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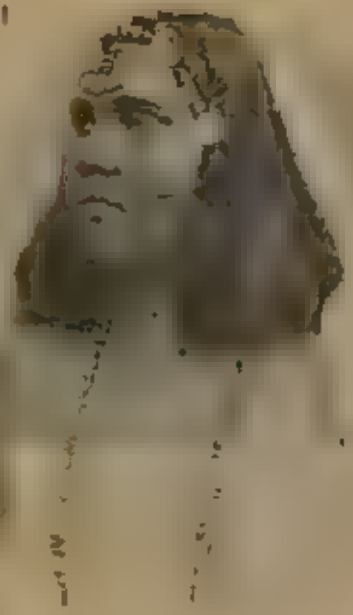
[illegible]

[illegible] from a photograph by [illegible] cf. [illegible] iii. 116.

[illegible]

remaining tribes were of black blood, and such of them as we see depicted on [illegible] negroes inhabiting Central Africa at the present day. They have the same elongated skull, the low prominent forehead, hollow [illegible] thick lips, broad shoulders, and salient breast, the latter [illegible] contrasting sharply with the undeveloped appearance of the lower part of the body, which terminates in thin legs almost [illegible] already [illegible] these tribes, and, as far as dress and [illegible]



[illegible] WOMAN

[illegible]

[illegible] Amazonia (Vienna, Tombs of the [illegible], in the Museum, vol. [illegible] p. 34 [illegible]

[illegible] loin-cloth of some woven stuff or an animal's skin thrown round the hips. Their heads were either shaven, or ornamented with tufts of hair stiffened with gum.[1] The children of both sexes wore no clothes until the age of puberty; the women wrapped themselves in a rude garment [illegible] of [illegible], and carried their children on the hip or in a basket [illegible] on the back, supported by a leather band which passed across the forehead.[2] One characteristic of all these tribes was their love of singing and dancing, and their use of the [illegible]. They were a fine and intelligent race, and carefully cultivated the [illegible] of the plain, devoting themselves to the raising of cattle, particularly of oxen, whose horns they were accustomed to train fantastically into the shapes of lyres, [illegible] and spirals, with [illegible] at the ends, or with even a human figure [illegible]. As in the case of other negro tribes, they plied the [illegible] and also the goldsmith's trade, working up both gold and silver into rings, bands and [illegible] shaped vases, some specimens of their art being little else than [illegible] to those which [illegible] years of later date. A wall painting [illegible] of a [illegible], which represents men and monkeys [illegible] in gathering the fruit of a group of dom-palms. [illegible] each [illegible] by the [illegible] on the [illegible] them [illegible] pressure, [illegible] painfully [illegible] to raise their head and shoulders from the ground. This, doubtless, represents a scene from the every-day [illegible] of the people of the Upper Nile, and gives a faithful picture of what took place among many of the tribes during [illegible] by his descendants.[3]

The treasures which [illegible] was able to draw [illegible] from these southern regions, in addition to the wealth collected during the Syrian campaigns, had led him to give a great impulse to building work. The [illegible] of his capital, Amon-Ra, who had ensured him the victory in all his battles, had a prior claim on the work of [illegible], he [illegible] of [illegible] his [illegible] The [illegible] his [illegible].[4] We are not, however, able to estimate exactly what proportion [illegible] of [illegible]

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[1] [illegible] (Wilkinson, L'Éthiopie [illegible], p. 10).

[2] [illegible]

[3] [illegible]

[4] [illegible]

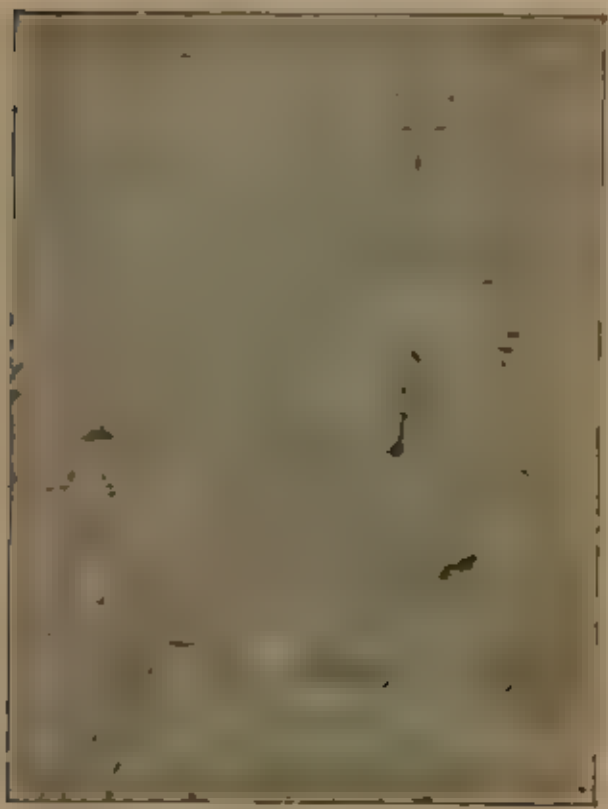
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



[illegible] secured him. The mother of this prince was a certain Mutnofret,[1] half-sister to the king on her father's side, who enjoyed such a high rank in the royal family that [illegible] to be portrayed in royal dress [illegible] side, however, was not so distinguished, and precluded her son from being recognized as heir-apparent, hence the occupation of the "seat of Horus" reverted once more to a woman, Hatshepsut, the oldest daughter of [illegible] Her maternal ancestor, Sonbemiu, had not been a scion of the royal house [illegible]

[illegible]

Tree of Rekhmi, pp. 431, 432.

[illegible]

descended upon Ámun in a flood of perfume and light. The queen received him favourably, and the divine spouse on leaving her announced to her the approaching birth of a daughter, in whom his valour and strength should be manifested once more here below. The sequel of the story is displayed in a series of pictures before our eyes. The protecting divinities who preside over the birth of children conduct the queen to her couch, and the sorrowful resignation depicted on her face, together with the languid grace of her whole figure, display in this portrait of her a finished work of art. The child enters the world amid shouts of [illegible] both her and her double constitute them[illegible] them her daughter, who is to reign with him over Egypt and the world.[1] From henceforth Hatshepsû adopts every [illegible]

[illegible]

[illegible] pp. 76, 77, No. 231.

[1] Naville, Deir el-Bahari [illegible]

[illegible] keffieh, while the diadem rests on her closely cut hair, and [illegible] her chin. She retained, however, the feminine pronoun in speaking of herself, and also an epithet, inserted in her [illegible] her to be the betrothed of Amon — *khadesit Amonu*.[1] Her father united her while still young to her brother Thutmosis, who appears to have been her junior, and this fact doubtless explains the very subordinate part which he plays beside the queen. When Thutmosis I died, Egyptian etiquette demanded that a man should

[illegible]

[illegible] subsequently styled [illegible]

[1] It is evident from the expressions em[illegible] herself on the throne, that she was [illegible]

HEAD OF QUEEN HATSHEPSUT.

[illegible] with a proud and energetic expression. The oval of the face is elongated, the cheeks a little hollow, and the eyes deep set under the arch of the brow, while the lips are thin and tightly closed. She governed with so firm a hand that neither Egypt nor its foreign vassals dared to make any [illegible] withdraw themselves from her authority. One raid, in which several prisoners were taken, punished a rising of the Shasu in Central Syria,[1] while the royal expeditions maintained order among the peoples of Ethiopia, and quenched any attempt which they might make to revolt. When in the second year of his reign the news was brought to Thutmosis II that the inhabitants of the Upper Nile had ceased to observe the conditions which his father had imposed upon them, he "became [illegible] with the army [illegible] [illegible] of the king [illegible]

[illegible] Nile tribes had [illegible] their last rising [illegible]

[illegible] pierced by a pointed arrow [illegible]

[illegible] at Deir el-Bahari. It was brought over by Lepsius and is now [illegible] Ausführliche Verzeichnisse, p. 79, No. 2401 and p. 80, No. 2379. [illegible]

[illegible]

[illegible]

[illegible] Antefs and [illegible]

[illegible] Dawn of Civilization, pp. [illegible] and p. 30 of the present work. [illegible]

[illegible] des Pyramides de Saqqarah, [illegible] Zeitschrift, [illegible]

[illegible]

and beyond this was the vast middle platform [illegible] with the upper court by the central causeway which ran through it from end to end. [illegible] platform, like that below it, was terminated on the west by a [illegible] was gained by [illegible] mountain [illegible] was bordered with excellent [illegible] proto-Doric columns ranged against the face of the cliff. The north [illegible] was never completed, but the [illegible] equal to anything that Greek art has ever produced. At length we reach the upper platform, a nearly square courtyard cut [illegible] into the mountain [illegible] being enclosed by a wall [illegible] to right and left ran two lines of buildings destined for purposes connected with the [illegible] worship of the temple. The sanctuaries were cut out of the solid rock, but the walls were faced with white limestone [illegible] chambers are vaulted, and all of them decorated with bas-reliefs [illegible] perhaps the finest examples of this period. The [illegible] than [illegible]

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[1] Drawn by Boudier, from a photograph supplied by Naville.

[2] [illegible] however, a purely Egyptian structure of the Hemi-speos kind.

[3] [illegible]

foundation of the magnificent building, but his mummy was buried in it with great pomp, to remain there until a period of disturbance and general insecurity obliged those in charge of the necropolis to remove the body, together with those of his family, to some secret hiding place.[1] The king was already advanced in age at the time of his death, being over fifty years old, to judge by the incisor teeth, which are worn and corroded by the impurities of which the Egyptian bread was full. The body, though small of frame, exhibits no evidence of unusual muscular strength; the head is bald, the features are refined, and the mouth still bears an expression of [illegible] kindness and [illegible].[2] Thûtmosis II carried on the works begun by his father, but did not long survive him.[3] The mark on his [illegible] represents him with a [illegible] and [illegible], and with two fine [illegible] by which show his descent from the Pharaohs of the XII

[1] [illegible]

[2] The coffin of Thûtmosis I [illegible] Mariette [illegible] Maspero [illegible] Thûtmosis II [illegible]

[3] The latest [illegible] of Thûtmosis II; but I am inclined to believe, from the [illegible] mummy [illegible]

[4] [illegible] Maspero [illegible] 281 [illegible]

dynasty. His statue bears the same expression which indeed is that of the mummy itself. He resembles Thûtmosis I., but his features are not so marked, and are characterised by greater gentleness. He had scarcely reached the age of thirty when he fell a victim to a disease of which the process of embalming could not remove the traces. The skin is scabrous in patches, and covered with scars, while the upper part of the skull is bald; the body is thin and somewhat shrunken, and appears to have lacked [illegible] By his marriage with his sister, Thûtmosis left daughters only,[illegible] but he had one son, also a Thûtmosis, by a woman of low birth, perhaps merely a slave, whose name was [illegible] Hatshepsû [illegible] jealousy. She [illegible] to live and surviving daughter, Hatshepsû II.,[illegible] the name of her nephew [illegible] a minor, and [illegible] of her half brother.

Her reign was a prosperous one, but whether the flourishing condition of things was owing to the ability of her political administration or to her fortunate choice of ministers, we are unable to tell. She planned the work of building with great activity, under the direction of her architect Senmût,[illegible] not only at Deir el Bahari but at Karnak and indeed everywhere in Thebes. The

[illegible] Maspero, *Les Momies royales de Deir el Bahari*, pp. 51–57, where a [illegible]

[illegible] Hatshepsû II. [illegible] Thûtmosis III., who was then her senior [illegible]

[illegible] Thûtmosis III. was [illegible] marriages [illegible] Maspero, *Les Momies royales de Deir el Bahari*, [illegible]

[illegible] Chassinat, *Mon. du Temple de Deir el Bahari*, pl. [illegible]

[illegible] Mariette, *Deir el Bahari*, [illegible]

[illegible] Naville, *Temple of Deir el Bahari*, [illegible]

[illegible] Chassinat, *Mon. du Temple de Deir el Bahari*, pl. [illegible]

[illegible] Mariette, *Deir el Bahari*, [illegible] Naville, *Temple of Deir el Bahari*, [illegible] in 1896 by Miss Benson in the temple of Hâti at Karnak.

plan of the building had been arranged under Thutmosis I., and the execution had been carried out so rapidly, that in most cases the queen had merely to add to her sculptured ornamentation [illegible] the already completed walls. This was, however, sufficient [illegible] according to Egyptian custom, to attribute the whole structure to herself, and the [illegible] of her own generosity [illegible] with great [illegible] [illegible] her [illegible]. She seems to [illegible] lately [illegible] behind, and [illegible] never [illegible] during [illegible] anything without reference to her [illegible] father [illegible] [illegible] she [illegible] [illegible] [illegible] I have [illegible] her father [illegible] speak [illegible] [illegible] [illegible] "When I sat in the palace and thought of him who created me, my heart prompted me to make for him two obelisks of electrum, whose tops should reach the firmament, before the noble gateway which is between the two great pylons of the king Thutmosis I. And my heart led me to address these words to those who shall see my monuments in after years and who shall speak of my great works. Beware of saying 'I know not, I know not why it was resolved to carve this mountain wholly of gold.' These two obelisks, My Majesty has made them of electrum for my father Amon, that my name may remain and live in this temple for ever, and they are of a single block of granite, without joint or blemish, at the [illegible] My Majesty [illegible] between the first of the second month of [illegible] of the XV year, and the 30th of the fourth month of [illegible] of the XVIth year, which makes seven months from the day when they began to quarry it." One of these obelisks still stands among the ruins of Karnak and the grace of its outline, the finish of its hieroglyphs and the beauty of the gods which cover it, amply justify the pride which the queen and her brother felt in contemplating it. The tops of the pyramids were gilt, so that "they could be seen from both banks of the river" and "their brilliancy lit up the two lands of

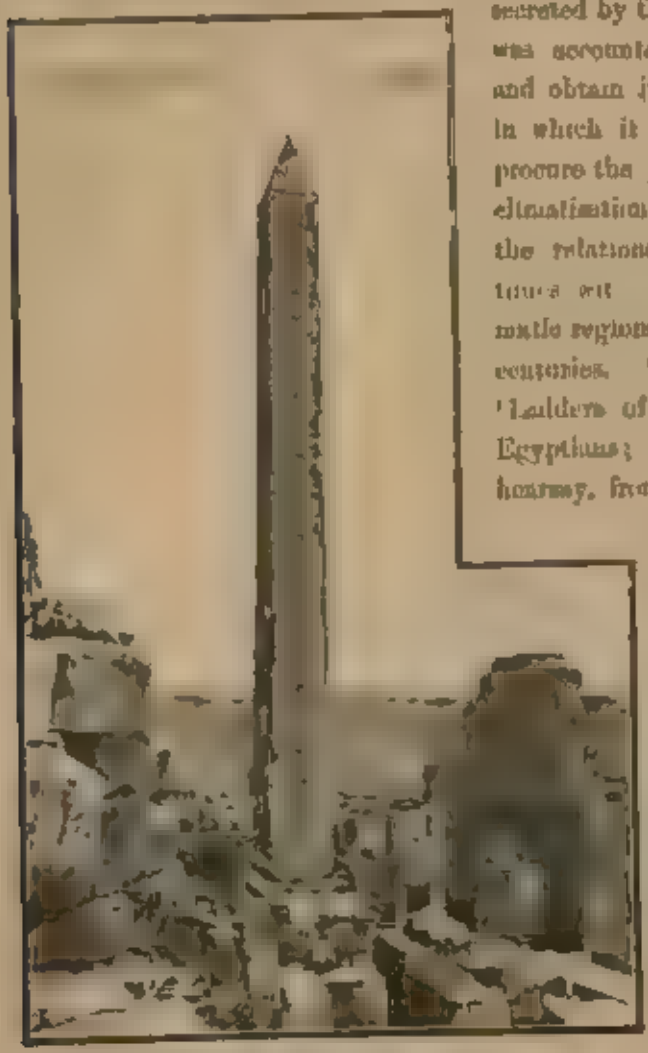
[illegible]

[illegible]

[illegible] Later on in the XII or XIII [illegible] which was more difficult to carry out.[illegible] On a day when [illegible] offer prayers, "her supplications arose up before the throne of the Lord of Karnak and a command was heard in the sanctuary, a behest of the god himself, that the ways which lead to Pharis should be explored, and that the roads to the 'Ladders of Incense' should be trodden."[illegible] The aromatic gums required for the temple services had hitherto reached the Theban priests solely by means of foreign intermediaries; so that in the slow transport across Africa they lost much of their freshness, besides being defiled by pass[illegible] to these drapetaka, the merchants confounded under the one term "Antu" sub[illegible] in value and character, several of them, [illegible] gory of perfumes, and hence being un[illegible]

[illegible] with the pectoral ale both appear from under his chin.

others, being that which still abounds in Somali land at the present day—a gum secreted by the incense sycomore.[1] It was accounted a pious work to send and obtain it direct from the locality in which it grew, and if possible to procure the plants themselves for acclimatization in the Nile valley. But the relations maintained in former times with the people of these aromatic regions had been suspended for centuries. "None now climbed the 'Ladders of Incense,' none of the Egyptians; they knew of them from hearsay, from the stories of people of ancient times, for these products were brought to the kings of the Delta, thy fathers, to one or other of them, from the times of thy ancestors the kings of the Said who lived of yore."[2] All that could be recalled of this country was summed up in the facts, that it lay to the south or to the extreme east, that from thence many of the gods had come into Egypt, and that [illegible] every morning. Amen, in his [illegible] took upon himself to describe it and gave a [illegible] of its position. "The 'Ladders of Incense' are a secret province of Punt; it is into it that [illegible] and thence lead Thy Majesty [illegible]



[illegible]

[illegible] Mariette, and during the first Theban empire.

[1] [illegible] Mariette, Monuments Divers, pl. 8, ll. 10 to 12.

[2] Drawn by Faucher-Gudin, from a photograph by Beato.

[3] [illegible]

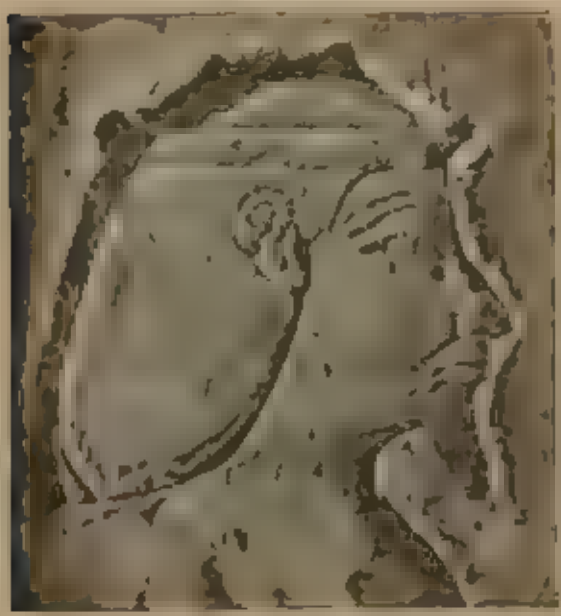
with Mut-Hathor-Uart, the Lady of Punt. Thus Hatshepsut, the magnificent regent of the gods, that the aromatic gum may be gathered at will, that the vessels may be laden joyfully with living incense trees, and to all the products of this earth.[1] Hatshepsut chose out five well-built galleys, and manned them with picked crews. She caused them to be laden with such merchandise as would be most attractive to the barbarians, and placing the vessels under the command of a royal envoy, she sent them forth on the Red Sea in quest of the treasure.

We are not acquainted with the name of the port from which the fleet set sail, nor do we know the number of weeks it took to reach the land of Punt; but we have a very record of the incidents which befell during the voyage. It sailed past the places frequented by the mariners of the XII dynasty—Sunnin, Mamsah, and Thesal—and the Red Sea, it turned at the country of the Hau, which lies to the west of the Gulf of Mandeb, and through the Straits and landed at last on the Land of Punt on the South-Coast. From here, on the loss of Zalab and Ras Hafun, which the Romans regard frequented in later times by the merchants in Myos Hormos and Berenice. The first state to which the latter was connected to and Cape Deich. Arabic Mazo, Mandeb and Mandeb are merely open modern spelling of the ancient [illegible] Mazoe, the classical navigators report to the existence of several islands, the last of which, the Elephant River, lying between Ras el [illegible] appears to have been large enough to shelter [illegible]

[illegible] Meyer, [illegible] Hippalus, [illegible] indeed, the port of the country known under [illegible] was believed that the Nile emptied itself therefrom into [illegible] Meyer [illegible] landed in the present [illegible] Eratosthenes, in the latter years of his life, abandoned [illegible] 1892, No. 7).

[illegible] Meyer, Mazoe and Mazoe [illegible] Dauvy, Geographical Great Minerve, vol. 1, pp. 204, 205

[illegible] and then dropped anchor in front of a village scattered along a bank fringed with sycamores and palms.[1] The huts of the inhabitants [illegible] each being surmounted with a conical roof, some of them were made of closely plaited reeds, and there was no opening in any of them save the door. They were built upon piles, as a protection against the [illegible] and from wild animals, and access to them was gained by [illegible] Oxen drawing the sud rested [illegible] belonged to a light-coloured race, and the portraits we possess of them are such the Egyptian type is very particular. They were [illegible] than [illegible] between [illegible] the darkest brown. Their [illegible] were [illegible], and the hair was cut short in some instances, in others it was arranged in close rows of curls or in small plaits. The [illegible] consisted of a loin-cloth only, while the dress of the women was a [illegible] of material sleeves, drawn in at the waist and falling halfway below the knee.

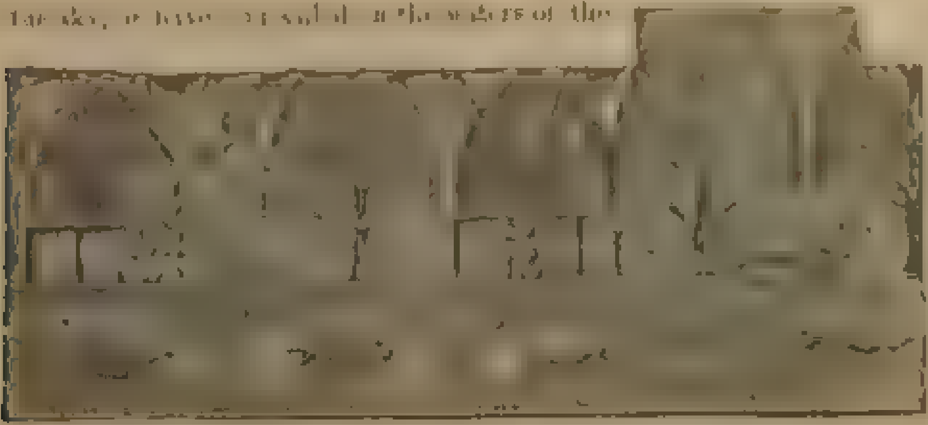


AN INHABITANT OF THE LAND OF PUNT.[1]

The royal [illegible] of eight [illegible] and [illegible], cut, to prevent the [illegible] from being spread out upon a low table or society of [illegible] Furlong, *Geog. Egypt.*, p. 281, [illegible] hot in the vicinity of a river [illegible]

[illegible] The Egyptian River was to the present Bar el-Ell [illegible]

presents consisting of five bracelets, two gold necklaces, a dagger with strap and sheath complete, a battle-axe, and eleven strings of glass beads. The inhabitants, amazed by the display of so many valuable objects, ran to meet the newcomers, lowered their heads and expressed their naïve astonishment at the sight of the strangers. "How is it," they exclaimed, "that you have reached this country hitherto unknown to men? Have you come down the ways of the sky, or have you sailed on the waters of the



A VILLAGE ON THE BANK OF THE RIVER, WITH [illegible] OF [illegible].[1]

Ta-nuter Sea? You have followed the path of the sun. As for the king of the Land of Egypt, it is not possible to elude him, and we live, we ourselves, by the breath which he gives us!"[2] The name of their chief was Parihu, who was distinguished from his subjects by the boomerang which he carried, and also by his dagger and necklace [illegible]; his right leg, moreover, appears to have been covered with a kind of anklet composed of rings of some yellow metal, probably gold.[3] He was accompanied by his wife Ati, riding an ass, from which she alighted in order to gain a closer view of the strangers. She was endowed with a type of beauty much admired by the people of Central Africa, being so monstrously fat that the shape of her body was scarcely recognisable under the rolls of flesh which hung down from it. Her daughter, who appeared to be still a young girl, promised at no very distant time to rival her mother in size.[4]

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

After an exchange of compliments the main business of the expedition was introduced. The Egyptians put down a tent, in which they placed the objects of barter with which they were provided, and to prevent the sight being too great a temptation to the natives, they surrounded the tent with a line of troops. The main conditions of the exchange were arranged at a banquet, in which they spread before the barbarians a sumptuous display of Egyptian delicacies, consisting of bread, beer, wine, meat, and carefully prepared and flavoured vegetables.[1] Payment for every object was to be made at the actual moment of purchase. [illegible] there were [illegible] of people and [illegible] groaned beneath their burdens. The Egyptian purchases comprised the most varied objects, [illegible] gold, ebony, [illegible], myrrh, cypress-poles and green [illegible], [illegible] leopard skins, [illegible], [illegible], and last, but not least, three or [illegible] trees with their roots encased by a ball of earth and placed in large baskets. The loading of the ships was [illegible] after. A [illegible] of length extended, and as much [illegible] placed on board as was compatible with the navigation of the vessel, the equipment set out [illegible] with all speed to Egypt southwards.[2]

The Egyptians had [illegible] places [illegible] their return journey, making [illegible] alliances with the tribes [illegible] their length. In which [illegible] only found on board, it consisted not only of the [illegible] gold, [illegible] and skins, but also of live leopards and a giraffe, together with plants and trees unknown [illegible] barbarians of the Nile.[3]

[illegible]

[illegible] *Tomb of Rekhmi*, pls. 3, 6.

[illegible]

The fleet at length made its reappearance in Egyptian ports, having on board the chiefs of several tribes on whose coasts the ships had landed and returning back so much that the like had never been brought of the products of Punt to other kings, by the supreme favour of the venerable god Amon-Ra, lord of Karnak.[1] The chiefs mentioned were probably some one of superior

[illegible]

[illegible] who had been [illegible] to the office in consequence of the [illegible] by local chieftains, as pledges to the Pharaoh of good will or [illegible] National vanity, [illegible] prompted the Egyptians to regard them as vassals owing to do homage, and their gifts as tribute [illegible]. The queen [illegible] a solemn festival to honour of the occasion. The Theban [illegible] was ordered out to meet them, the royal [illegible] conducting them on foot as far as the temple landing-place, where a procession was formed to carry the gifts to the feet of the god. For good Theban folk, [illegible] to witness their arrival, followed the march past of the strangers, the [illegible] camels, the pygmies, the wild animals, the giraffes, and the [illegible], whose numbers were doubtless increased a hundredfold in the accounts given to posterity with the usual [illegible] exaggeration.[2] The trees were planted at Deir el-Bahari

[illegible]

[1] MARIETTE, *Deir el-Bahari*, pl. 6, second panel, ll. 8, 9.

[2] [illegible] MARIETTE, *Deir el-Bahari*, pl. 6.

[3] [illegible] as well as in MARIETTE, *Deir el-Bahari*, pls. 7, 9, 11, 12 and 13.

where a special garden was prepared for them, square trenches being cut in the rock and filled with earth, in which the sycamores, by frequent watering, soon came to flourish well. The great heaps of frankincense were next the objects of special attention: Thûtmosis III. gave a [illegible] measure of electrum to gauge the mass of gum, it being the first time that they had the joy of measuring the perfumes for Amon, lord of Karnak, master of heaven, and of presenting to him the wonderful products of Pûanît. Thot, the lord of Hermopolis, noted the quantities in writing, [illegible] verified the list. Her Majesty herself prepared from it with her own hands a perfumed ointment for her limbs; she gave forth the odour of the divine dew, her perfume reached even unto Pûanît, her skin was like wrought gold, and her countenance shone like the stars in the great festival hall, in the sight of the whole earth.[1] Hatshopsîtû [illegible] the history of the expedition to be [illegible] of [illegible] which lay on the west side of the [illegible] place [illegible] her funerary [illegible] there [illegible] still [illegible] spread [illegible] to the [illegible] country [illegible] of the [illegible] [illegible] painting [illegible] exchange [illegible] and thanks to the [illegible] with which the smallest details have been [illegible], we can [illegible] all the phases of the [illegible] undertaken [illegible] Egyptians [illegible] as we can infer, those of their [illegible] may be [illegible] that [illegible] to the distant ports of the Mediterranean. It was after a similar fashion that they managed and attained to our own days. Although the natural features of the Asiatic or Greek coast [illegible] differed widely from those of Pûanît, the Phœnician navigators were likewise provided with similar objects of exchange, and in their commercial dealings with the natives the manners of the traders of the European trade were doubtless similar to those of the Egyptians with the barbarians of the Red Sea.[2]

Hatshopsîtû reigned for at least eight years after this memorable expedition, and turned her further activities to the more [illegible] part of the Nile valley. She even turned her attention to the Delta, and began the task of

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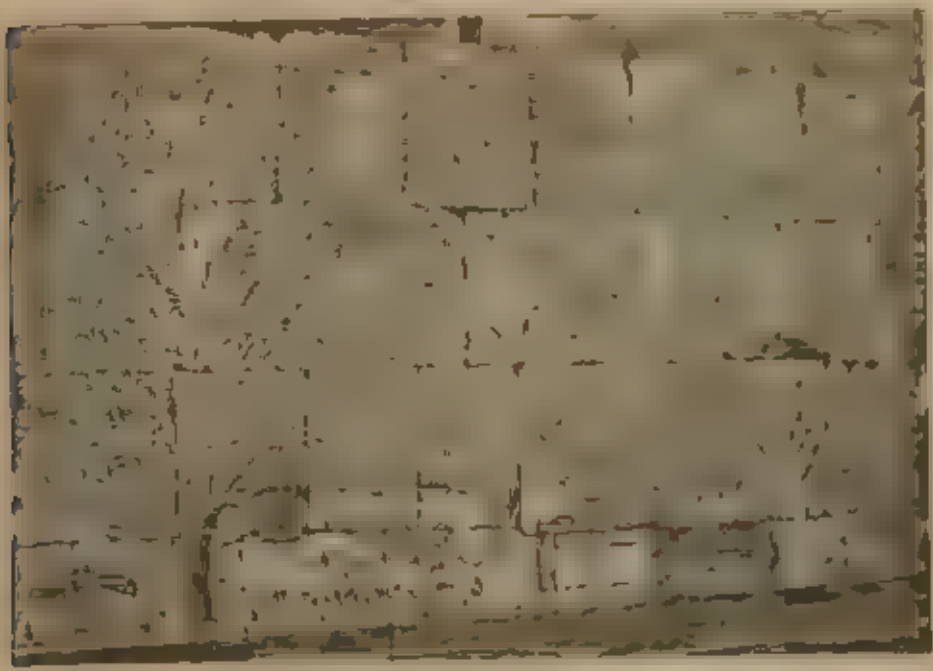
[1] [illegible]

[illegible] from Pûanît.

[illegible]

[2] [illegible] of the Phœnicians, see pp. [illegible] of the present work.

[illegible] the site of the temple which had been much neglected by the previous [illegible]. It was built by the Theban princes and kings of Avaris the capital [illegible] and during that time [illegible] the sculptors, who were most accurate [illegible]



VIEW OF THE SANDSTONE TEMPLE MOUNTAIN FROM STAMBE TO TELL EL-DAMANHUR.

[illegible] the Delta, [illegible] the ancients were built up with rubble, the [illegible] of the ancient [illegible] on the cultivated lands the towns had been [illegible] and there were a few [illegible] populations [illegible] Greeks and Arabs. Hatshepsut [illegible] the purpose of procuring a portable [illegible] for Amun [illegible] Sinai, which had not been worked by the Egyptian kings since the end of the XII dynasty. In the year XV [illegible] the queen [illegible] despatched to the Wady Maghara the sons of the ancient [illegible] to engrave the rock walls, [illegible] the [illegible]

[illegible]

temple of the goddess Hathor; having accomplished his mission, he returned bearing with him a consignment of those white and green stones which were so highly esteemed by the Egyptians.[1]

Meanwhile, Thutmosis III was approaching manhood, and his aunt the queen, instead of alienating his favour, associated him with herself more frequently in the external acts of government.[2] She was forced to yield him precedence in those religious ceremonies which could be performed by a man only, such as the consecration of one of the city gates of Qubbet, and the foundation and marking out of a temple at Medinet Habu;[3] but for the most part she obliged him to remain in the background and take a secondary place beside her. We are unable to determine the precise moment when this royal ambiguity came to an end. It was still existent in the XVIth year of the reign, but it had ceased before the XXIInd year.[4] Death alone could take the sceptre from the hands that held it, and Hatshepsut had to curb his impatience for many a long day before becoming the real master of Egypt. He was about twenty years of age when that event took place, and he immediately revenged himself for the long repression he had undergone, by endeavouring to efface every remembrance of her whom he regarded as a usurper. Every portrait of her that he encountered, without expressing hatred of her, was cut away and he substituted for her name either that of Thutmosis I or of Thutmosis II.[5] A complete political change was effected both at home and abroad from the first day of his accession to power. His age fit had been ripe to want. During the whole of her reign there had not been a single warlike undertaking beyond the frontiers of Nubia, and by the end of her rule she had lost nearly all that her father had gained in Syria. The people of Kharu had

[illegible]

[illegible] XVIth year of [illegible] Thutmosis III appears as [illegible]

[illegible] not yet Mayer [illegible]

[illegible] amounts to Thutmosis III only, for Amenôthes III must take [illegible] a good share in this work, as well as Amenôthes IV

shaken off the yoke,[1] probably at the instigation of the king of the Amorites,[2] and nothing remained to Egypt of the Asiatic province but Gaza, Sharuhana,[3]

THUTMOSIS III., FROM HIS STATUE [illegible][4]

and the neighbouring villages. The young king set out with his army in the latter days of the year XXII. He reached Gaza on the [illegible] of the

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[1] [illegible] Ed. Meyer, Geschichte des Alten Ægyptens, p. 228, n. 1).

[2] [illegible] vol. ii. pp. 42, 43.

[3] [illegible]

[4] [illegible] Monumenti [illegible], vol. i. p. 58, No. 2.

month of Pachons in time to keep the anniversary of [illegible] at Lod town, and to inaugurate the 24th year of his reign by festivals in honour of his father Amon.[1] They lasted the usual length of time, and all the departments of State took part in them; but it was not a propitious moment for lengthy ceremonies. The king left Lydda the following day, the 5th of Pachons, he marched out slowly at first, following the usual accustomed road, and depositing temporary shrines on the sites of the Plain-Migdol, Yapu, Taffa, Lydda, Ono, and Hadid, which were to be made use of in units of spots, or situated within the coastal accessible valleys such as Sanur, Socho, Hadid, and Hadid [illegible] the 10th day he had not proceeded further than Yabneh where he received information which caused him to press quickly forward. The Lord of Ashkelon had formed an alliance with the Syrian princes of the coast of Naharina, and had secured from them promises of help, he had already gone so far as to summon contingents from the Upper Orontes, the Litany and the Upper Jordan, and was concentrating them at Megiddo, where he proposed to stop the way of the invading army. Thutmes called together his principal officers, and having imparted the news to them, took counsel with them as to a plan of attack. Three alternative routes were open to him. The most direct, or straight, road led from the Lydda country to the Lower Orontes, through Phenicia, now known as the Plain of Esdraelon, but the great bulwark attached to this route was such as to be so restricted that the army would be forced to advance in two lines at a time, and the head of the column would reach the plain and come into actual conflict with the enemy while the rear guard would only be entering the defiles in the neighbourhood of Aphek. The second route bore a little to the east, crossing the mountains beyond Beitina and rounding the point near Taanach, but it offered the same disadvantages as the other. The third road ran south of Zaftu, to use the great highway which cuts the hill district of Nablus, skirting the foot of Gaber near Jenin, a little to the north of Megiddo. It was not so direct as the other two, but it was easier for troops and for baggage

[illegible] Lepsius, Denkm. iii. 31 b, 32. It had [illegible] attached to their entrance by Lepsius, Denkm. iii. 31 b, 32. It had [illegible] Egyptian [illegible] Mariette [illegible] to the [illegible] Egyptian [illegible] translated by [illegible] the [illegible] of Thutmes [illegible] Lepsius [illegible] Denkm. [illegible] Mariette [illegible] Dyn. [illegible] pp. 38–40; afterwards by [illegible] Dynasty, p. 11 [illegible] Ungeschichte, p. [illegible] in Index pp. [illegible]

[illegible] followed. The king [illegible] that he was tempted to attribute their prudence to [illegible]. By my life, by the love that Pharaoh has for me, by the favour that I enjoy from my master Amon, by the perpetual vouch of my nostrils in his great power, My Majesty will go by the way of Aruna and let him that will go by the roads of [illegible] and let him that will follow My Majesty. Would my [illegible] instead of Ha[illegible] Hath not His Majesty [illegible] by another way? For fear [illegible] as a man lacking [illegible]? Do [illegible] follows [illegible] May my father Amon, Lord of Thebes, protect them!" they exclaimed. "As for us, we will follow Thy Majesty, whether [illegible] it leads to [illegible] to follow his master." The word of command was given to the men. The morale [illegible] and the [illegible] soldiers, followed in single file, weeping their way through the rocks to what [illegible] of Mount Carmel.[1]

They pitched their camp on the evening of the 19th near Aleph, and in the morning of the 20th they entered the wild defile through which it was necessary to pass in order to reach the enemy. The king had taken precautionary measures against any possible night attack, and had [illegible] during this crossing of the mountains. His position might at any moment have become critical, for the allies had taken advantage of it and attacked each battalion as it issued out of the pass, leaving the rear [illegible] but the Prince of Qadesh, either from ignorance of his adversary's movements or confident of victory on the open, neglected to take the initiative. [illegible] one of the outlets in the neighbourhood of Megiddo, and found themselves [illegible] from the further side of the range, [illegible] north of Megiddo. When the king was [illegible] intention of engaging the enemy in the morning. A council of war was held to decide on the position that each corps should occupy after which the officers retired to their tents, and a liberal supply of food was served out to the troops, so that [illegible] the night. The pass [illegible] the neighbourhood of Sati [illegible] and Pangu, pp. 137–139.

[illegible]

[illegible]

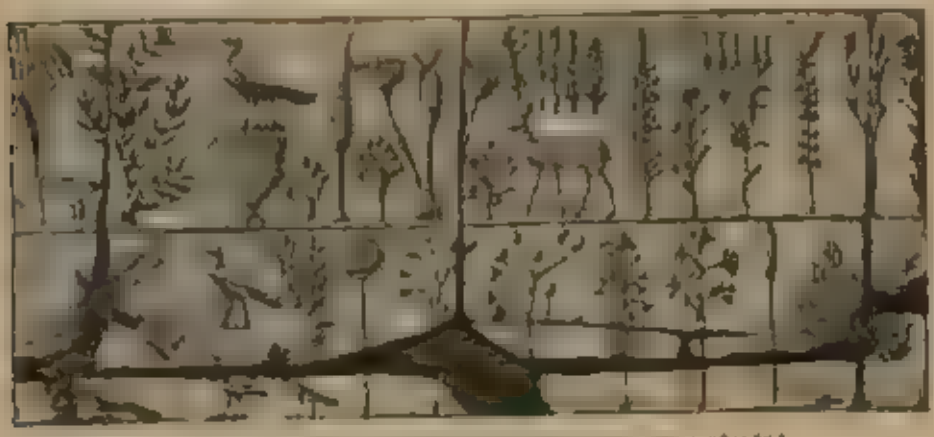
[illegible]

AN ASSYRIAN BOUNDARY STONE & PRISONER WITH *

[illegible]

* Drawn by Scheller, from [illegible]

the catalogue, however, was not to end even here. Having once set out on a career of conquest, the Pharaoh had no intention to lay aside his arms. From the XXIII. year of his reign to that of his death, we have a record of twelve more campaigns, all of which he led in person. Southern Syria was conquered at the outset—the whole of Kenaan as far as the Lake of Gennesareth, and the Amorite power was broken at one blow. The three succeeding campaigns consolidated the rule of Egypt in the country of the Negro, which lies to the south-east of the Upper Nile, and which probably resembled that of to-day in its fertility and population, occupying the northern part of the



[illegible] OF THE TROPHIES AND ANIMALS BROUGHT BACK FROM POANT.[1]

[illegible] Nine of the years, but one appear to have been marked by [illegible] expeditions to the vassals of Mesopotamia, for the [illegible] of the Syrian [illegible] which they [illegible], but [illegible] the country [illegible] which [illegible] and the [illegible] which they felt to be [illegible]. During these years [illegible] tribute poured in to the Mesopotamian [illegible] of gold [illegible] copper and lead, blocks of lapis-lazuli [illegible], [illegible] and [illegible] every [illegible] of the [illegible] brought back from [illegible] by the [illegible] in their [illegible]. The [illegible] priests and [illegible] Amon [illegible] and their [illegible] gave orders to the generals to [illegible] all that appeared with a [illegible] of [illegible]. They

[illegible]

[illegible]

[illegible] and [illegible] preserve a record of those species [illegible] of the strange plants or animals to be [illegible] in the chapels where they were then [illegible] to [illegible] gods. [illegible] seen there in interminable lines, pertaining to the specimens brought from the Upper Euphrates in the XXV[illegible] [illegible]

[illegible]

side by side with many plants peculiar to the regions of the Euphrates, others [illegible]

[illegible] weakness they had exhibited [illegible] period. [illegible] [illegible] selves that [illegible] prince, and they hoped that [illegible] Egypt would permanently withdraw [illegible] of the Persian [illegible]

[illegible]

[illegible] year XXVII [illegible] the table [illegible] the [illegible] and to [illegible] the distance [illegible] which lay to the west

[illegible] OF THE [illegible]

[illegible] Egypt, [illegible] the [illegible] of Nekhen [illegible] to the [illegible] of Memphis. The following year [illegible] in the same region. Troops which had [illegible] of [illegible] were taken together with [illegible] 12 [illegible]

[illegible]

Pseudo-[illegible] pp. 101, 105

[illegible] p. 605; cf. [illegible] Mission [illegible] pl. [illegible] of [illegible]

[illegible] of [illegible] where [illegible]

to yield themselves prisoners. Thutmosis "with a joyous heart"[1] was carrying them away captive, when it occurred to him that the district of Zahi, which lay away for the most part from the great military high roads, was a tempting prey, teeming with spoil. The barns were stored with wheat and barley, the cellars were filled with wine, the harvest was not yet gathered in, and the trees bent under the weight of their fruit. Having pillaged Senzaur on the Orontes,[2] he made his way to the westwards through the ravine formed by the Nahr el-Kebir, and descended suddenly on the territory of Arvad.[3] The town once more escaped pillage, but the troops destroyed the harvests, plundered the orchards, carried off the cattle, and pitilessly wasted the whole of the maritime coast. There was such abundance within the camp that the men were continually getting drunk, and spent their time in anointing themselves with oil, which they could do only in Egypt at the most solemn festivals.[4] They returned to Syria in the year XXX, and their good fortune again favoured them. The obstinate Qodshu was hardly dealt with; Simyra and Arvad, which hitherto had held their own, now opened their gates to him; the lords of Upper Lotanu poured in their contributions without delay, and gave up their sons and brothers as hostages.[5] In the year XXXI the city of Anaugasa in Tikhsi, on the shores of Lake Nesrana, yielded in its turn; on the 3rd of Pakhons, the anniversary of his coronation, the Lotanu renewed their homage to him in person. The return of the expedition was a sort of triumphal procession. At every halting-place the troops found quarters and provisions prepared for them, bread and cakes, perfumes, oil, wine, and honey being provided in such proportions that they were obliged on their departure to leave the greater part behind them. The scribes took advantage of the peaceful state of affairs to draw up minute accounts of the products of Lotanu, corn, barley, millet, fruits and various kinds of oil, prompted doubtless by the desire to arrive at a fairly just apportionment of the tribute. Indeed, the results of the expedition were considered so satisfactory that they were recorded on a special monument dedicated in the palace at Thebes. The names of the towns and peoples might change with

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[1] [illegible] *Annals of Thutmosis III.*, [illegible] *Zeitschrift*, [illegible] W. Max Müller, [illegible] in one of the Tel el-Amarna tablets in connection with Zahi.

[2] [illegible] *Annals of Thutmosis III.*, [illegible]

[3] [illegible] the geographical term Arvad, see p. 171, note 2, of the present volume.

[4] [illegible] W. Max Müller, [illegible]

[5] [illegible] *Annals of Thutmosis III.*, [illegible]

every war, but no spoils rewarded his efforts. In the year XXXIII, the kingdoms situated to the west of the Euphrates were so far pacified that Thutmosis was able with little risk to carry his arms into Mesopotamia. He entered the country by the fords of Carchemish, near to the spot where his great father, Tuthmosis I, had erected his stele half a century previously. He placed another beside this and a third to the eastward to mark the point to which he had extended the frontier of his empire. The Mitanni, who exercised a sort of hegemony over the whole of Naharaina, were this time the objects of his attack. Thirty-two of their towns fell one after another, their kings were taken captive, and the walls of their cities were razed without any serious resistance. The battalions of the enemy were impressed at the Best-Anu, and Pharaoh "placed them for the space of a month, without one of them being able to look behind him, for they thought only of escape, and fled before him like a flock of goats." Thutmosis pushed forward as far as Tunip, and perhaps on to the Kadesh on the Orontes, and received the tribute, the king of Sangara sent of Assyria, and the presents of lapis lazuli. When this period had elapsed, another chief, the lord of the Great Khati, whose territory had not yet been threatened by the invaders, deemed it prudent to follow the example of the petty princes of the plain of the Euphrates, and despatched envoys to the Pharaoh bearing presents of no great value but testifying to his desire to live on good terms with Egypt. At Carthemon, the inhabitants of Niy logged the king's acceptance of a troop of slaves and two hundred and sixty oxen, he remained among them long enough to erect a stele commemorating his triumph, and to indulge in one of those extensive hunts which were the delight of Egyptian monarchs. The country abounded in elephants. The whole were employed as beasts of burden, and Tuthmosis himself is recorded to have killed one hundred and twenty-six head of big game, whose tusks were added to the spoils. These numbers indicate how the extinction of such animals in these parts was brought about. Beyond these regions again, the chiefs of the Lemenu came to meet the Pharaoh. They were a poor people, and had but little to offer, but among their gifts were some birds of a species unknown to the Egyptians and two geese, with which, however, His Majesty deigned to be satisfied.[1]

[illegible]

[illegible] XXXIV the Egyptians supported a Zakir [illegible] of Ashgaza in a great battle [illegible] their forces were taken, and the tribute [illegible] the chiefs of the Libyans hastened to make their humble submission [illegible] Advantage was taken of this occasion to [illegible] the Libyans to procure wood for building purposes such as [illegible] and planks, masts and sails for vessels, which were all sent by the Kedarites of Bethlebaoth for exportation to Egypt. This expedition was also [illegible] that a military march through the country. It will appear that the Syrians were [illegible] the process of the Egyptian [illegible] and therefore are more probably [illegible] Wa[illegible] to assert in what manner the circumstances of the struggles which [illegible] the year XXXV left the Assyrian authority among the tribes settled on the Euphrates and the Tigris. For Sargon Mutanu called himself king of Babylon [illegible] Nabopolassar [illegible] the Egyptian war. Assurbanipal drew great personal credit and the victory was [illegible] decisive. We [illegible] only two prisoners, [illegible] hundred and forty-nine, [illegible] the [illegible] of the [illegible] Assyrian [illegible] and was [illegible] in the year XXXVIII. The Syrian relief of the year XXXIX and the Libyan [illegible] the [illegible] two years [illegible] The campaign of the year XLII proved more [illegible] Indeed, instead of [illegible] the certain route [illegible] Phoenicia. [illegible] Arka on the Libanus, [illegible] strongholds which were [illegible] rebellion, who [illegible] the mountains [illegible] belonging to the [illegible] and [illegible] the [illegible] of Nabopolassar. [illegible] and the [illegible] of Egypt, trusting to the strength of his warlike city, refused [illegible] The Phoenicians [illegible] struggle took place under the [illegible] and [illegible] involved [illegible] the attack [illegible] strong [illegible] of the [illegible] Once [illegible] when the assailants and besieged were about to [illegible] quarters, the Assyrians fell [illegible] among the chariots of Pharaoh. The Egyptian [illegible] had begun to break through the ranks when Assurbanipal in [illegible] leapt to the ground and, running up to the [illegible] it with a [illegible] this done, he cut off his head and presented it to the king. The [illegible] were eventually obliged to shut themselves within their walls, hoping by this means to tire out the patience of their assailants. But a picked body of men, led by the same brave

[illegible]

[illegible]

[illegible] tribes of the West and those of the East are under the place of thy countenance, and when thou goest up [illegible] in strange [illegible] with a joyous heart [illegible] well as [illegible] Thy Majesty, for I am thy guide when thou [illegible] decision. [illegible] the author of the great [illegible] of Nahrina[illegible] thy strength and [illegible] power and I have commanded these to be [illegible] thee [illegible] where shall enter [illegible] I have deprived their [illegible] breath of life. I have granted [illegible] that thy [illegible] sink into their hearts, that thy [illegible] upon thy [illegible] from them, that it may bring prisoners in long days from the peoples of Upper, that it may [illegible] with [illegible] those who are in the marshes," that it may [illegible] all the lands of the South [illegible] one of them being able to escape from its grasp. I grant to thee that thy enemies may [illegible] hearts, that the [illegible] upon my forehead may be thy vassal so that in all the regions of the heaven there may not be one to rise against thee, but that the people may come bearing their tribute on their backs and bending before Thy Majesty according to my behest. I grant that all aggressors against my time shall fall before thee, their heart burning within them, their limbs trembling.[illegible]

"I.—I [illegible] that I may grant unto thee to crush the great [illegible] of Zahi. I [illegible] their [illegible] for thy feet across their mountains,—I grant to thee that they shall see Thy Majesty as a lion of shining splendour when thou shalt set before them in my likeness.[illegible]

"II.—I am [illegible], to grant to thee that thou mayest crush those of the country of Ami [illegible] the lands of the peoples of Lebanon. I grant thee that they may see Thy Majesty [illegible] in thy panoply when thou [illegible] thy arms against thy enemies.

"III.—I [illegible], to grant to thee that thou mayest crush the lands of the East, and [illegible] those who dwell in the provinces of Tenaar.—I grant that they may see Thy Majesty as the comet which [illegible] down the [illegible] of its flame and sheds its dew.

"IV.—I am [illegible], to grant to thee that thou mayest crush the lands of the West, so that Kaftiu and Cyprus shall be in fear of thee,—I grant that they may see Thy Majesty like the young bull strong of horn, armed with horns which none may resist.

"V.—I am [illegible], to grant to thee that thou mayest crush those who are in their marshes, so that the [illegible] of Mitanni may tremble for fear of thee,—

[illegible]

[illegible] that they may see Thy Majesty like the crocodile, lord of terror, in the midst of the water, which none can approach.

"VI.—I come to grant that thou mayest cross those deserts on the sides of that the people who live in the midst of the Very Green may be [illegible] by thy coming. I grant that they may see Thy Majesty like a stranger who stands on the bank of his victim.

"VII.—I come to grant that thou mayest cross the Tehenu and the deserts of the Tamahu may be in the power of thy souls. I grant that they may see Thy Majesty like a [illegible] lion and that they may not make [illegible] of thy [illegible].

"VIII.—I come to grant that thou mayest cross the ends of the earth, that the circle which surrounds the ocean may be [illegible] to thy feet. I grant that they may see Thy Majesty as a [illegible] wolf, like a [illegible] glance of thy face.

"IX.—I come to grant that thou mayest cross the people who are in their caves, so that thou mayest bring the Hes-ta-ta into captivity. I grant that they may see Thy Majesty like the jackal [illegible] the [illegible] of the [illegible] the conqueror who grows for ages the two lands.

"X.—I come to grant that thou mayest cross the [illegible] at the Nil-mouth for the land of Pa-[illegible] to the grasp. I grant that they may see Thy Majesty like unto the two brothers Hor and Set when they have joined in order to establish thy power."

[illegible] Whose Set, [illegible] the [illegible] Dynasty [illegible] the victorious [illegible] of prehistoric [illegible] the Great Steppe from the hands of Thutmose III. [illegible] changing the name of the [illegible] the conquerors, [illegible] the power of the [illegible] [illegible] Egypt [illegible] the [illegible] from the [illegible] and from [illegible] [illegible] the [illegible] of the Pharaohs.

[illegible]

[illegible] not, as a rule, but a [illegible] any part of their territory. He confined himself to the appropriation of the revenue of certain domains for the benefit of the people. Amongst Barnak thus became possessor of a very [illegible] which he owed to the generosity of the [illegible] of the nobles. [illegible] cities, [illegible] and [illegible] of [illegible] for which they [illegible] and instituted a [illegible]. Among all this fellow-[illegible] were allowed to reside by side with the sovereign's inhabitants and choose to represent them [illegible]. These [illegible] were [illegible] of gratitude, and a point of gratitude [illegible] a [illegible], or privilege which could be [illegible]. The [illegible] of [illegible] regarded [illegible] as [illegible] to [illegible] of all [illegible], and bring their tribute [illegible] the [illegible] King.[1] Taking everything into account, the condition of the Punjab's subjects might have been [illegible], but they were able to [illegible] their lives without any mental reservation. They retained their own laws, their [illegible], and paid taxes only in proportion to their resources, which [illegible] were [illegible] to their [illegible]. These hostages were [illegible] [illegible] the state of the [illegible] [illegible]. They were [illegible] to the [illegible] [illegible] was assigned to them, the [illegible] [illegible] an education which practically made them [illegible]. As soon as [illegible] the [illegible] Sikhs, the Punjab was [illegible] from the [illegible] of the hostages whom he had in reserve, that part [illegible] [illegible] and proved himself [illegible].[1]

[illegible]

[1] The [illegible] of the life of Ranjit Singh, as [illegible] [illegible]

method of procedure was not always successful, since these princes, whom one would have supposed from their training to have been the least likely to have asserted themselves against the man to whom they owed their elevation, often gave more trouble than others. The respect for the supreme power of Egypt which had been inculcated in them during their exile was apt to be weakened after their return to their native country, and to give place to a sense of their own importance. Their hearts misgave them as the time approached for them to send their own children as pledges to their suzerain, and also when called upon to transfer a considerable part of their revenue to his treasury. They found, moreover, among their own relatives and kinsfolk, those who were adverse to the foreign yoke, and secretly urged their countrymen to revolt, or else competitors for the throne who took advantage of the popular discontent to pose as champions of national independence, and it was difficult for the vassal prince to counteract the intrigues of these party leaders without openly declaring himself hostile to his foreign master.[1] A time quickly came when a vestige of fear alone constrained them to conceal their wish for liberty; the most trivial incident then sufficed to give them the necessary encouragement, and decided them to throw off the mask,—a rumour or false report of a repulse suffered by the Egyptians, the news of a popular rising in some neighbouring state, the passing visit of a Chaldæan emissary who left behind him the hope of support and perhaps of subsidies from Babylon, or the unexpected arrival of a troop of mercenaries whose services might be hired for the occasion.[2] A rising of this sort usually brought about the most disastrous results. The native prince or the town itself could keep back the tribute and own allegiance to no one during the few months required to convince Pharaoh of the rebellion and to allow him to prepare the necessary means of

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[illegible] Bibl. Arch. Soc., 1892-93, vol. xv, pp. 357, 358).

[1] [illegible]

[2] [illegible]

[illegible] the retreat the Egyptians followed, and the work [illegible] was systematically [illegible]. They destroyed the harvests whether green or ripe for the sickle, they cut down the palms and fruit trees, they trampled the vines, seized on the flocks, dismantled the strongholds, and took the inhabitants prisoners. The rebellious prince had to deliver up his treasury and gold, his costumes of his palace, even his conduit,[1] and when he had finally

A SYRIAN TOWN AND ITS INHABITANTS AFTER AN EGYPTIAN ARMY HAD PASSED THROUGH IT

obtained peace by means of such a contract, it found himself as vassal as before, but with an empty treasury, a wasted country and a discontented people. In spite of all this, some unfaithful native princes never relinquished the hope of freedom, and no sooner had they made good the breaches in their walls as far as they were able, than they entered once more on this unequal contest, though at the risk of bringing irreparable disaster on their country. For many of them, after one such struggle, resigned themselves to the inevitable, and fulfilled their feudal duties regularly. They paid their tribute, furnished rations and stores

[illegible]

[1] Dessert by Honorat from a [illegible] [illegible] Tutmes III [illegible] [illegible] which was sought to [illegible]

to the army which passing through their territory, and [illegible] the ministers of Tyre of any intrigues among their neighbours.[1] Years elapsed before they could be induced to forget the failure of their first attempt to regain independence so as to venture to make a second, and expose themselves to fresh reverses.

The administration of so vast an empire entailed but a small expenditure on the Egyptians and required the employment of merely a few functionaries.[2] The garrisons which they kept up in foreign provinces based on the country, and were composed mainly of light troops, archers, a certain proportion of heavy infantry, and a few minor contingents of chariotry dispersed among the principal fortresses.[3] The officers in command had orders to interfere as little as possible in local affairs and to leave the subjects to dispute or even to fight among themselves unhindered, so long as their quarrels did not threaten the security of the Pharaoh.[4] It was never part of the policy of Egypt to assist or foster strife by keeping an attitude of partiality among the natives. If, of and cells, she did not recognize the right of private warfare she at all events tolerated its practice. It mattered little to her whether some particular province passed out of the possession of a certain Hittite chief into that of a certain Amorite, or vice versa, so long as both Ribaddi and Aziru remained her faithful slaves.[5] She never sought to repress the ambitious partitioning out of such a [illegible] of threat and to take the form of an aggression against her own power. The alliance of the Hittites [illegible] not probably [illegible] the [illegible] of

[illegible]

[illegible] controlled by the petty Syrian princes over each other.

[illegible]

[illegible]

[illegible] she would get [illegible], as a pledge of [illegible] fidelity, [illegible] over more or less. [illegible] the displeasure and personal revenge of these [illegible] exercise a certain influence on the fate of events, but they were [illegible] a mere handful of troops, and their individual action in the conflict would [illegible] have been sufficient to decide the result. The actual importance of the support, to spite of their own real or imaginary, lay in the moral weight they brought to the cause on which they fought. [illegible] the [illegible] army of the Pharaohs which lay behind them, and their presence [illegible] could always count than success. The vanquished party had the right of appeal to the sovereign, through whom he might obtain a [illegible] of the lot which his victorious adversary had prepared for him; it was to the interest of Egypt to keep the balance of power as evenly as possible between the various states which looked to her, and which prevented one or more of the great states from completely crushing his rivals, she was [illegible] the danger which might soon arise from the vassal whom she had allowed to extend his territory at the expense of others.

This relation gave rise to a perpetual exchange of letters, to petitions between the court of Thebes and the north-eastern provinces, to which all the petty kings of Mitanni and Asia, of whatever [illegible], set forth either partly or wholly, their situations and their fears, supplicating favour or begging for a subsidy, revealing the real or imagined intrigues of their rival neighbors, and while loudly proclaiming their own loyalty, denouncing the perfidy and the secret projects of their neighbors. As the Egyptian peoples did not, apparently, possess an alphabet of their own, half of the correspondence which for most of its was carried on in Egypt was written on papyrus. In Syria, Lower [illegible], and in Babylonia, it was not so, the national staff in spite of the scarcity of clay. The unique cuneiform writing was still employed, and the tablets of sun-dried clay. It has, however, been found necessary to establish in the Egyptian palace a department for this service, in which the scribes should be competent to decipher the foreign characters. Dictionaries and easy mythological texts had been prepared for their instruction, by means of

[illegible]

[illegible] learned the meaning of words and [illegible] conventional [illegible]. Having once mastered the mechanism of the syllabary, they set to work to translate the despatches [illegible] on the back of each the date and the place from which it came, and [illegible] necessary making a draft of the reply.[1] In these the Pharaoh does not appear, as a rule, to have insisted on the endless titles which he now habitually used in his inscriptions, but the short and pointed [illegible] proved to show that the dignity of his dynasty was fully acknowledged by strangers as it was by his own subjects. They great in the house of the gods, the god [illegible] who prostrate the [illegible] above, [illegible] the world, [illegible] The envoys to whom these [illegible] were addressed and who delivered them with their own hand, were not as a rule, personally independent [illegible] but [illegible] of importance. The kings themselves were employed, without [illegible] to [illegible] messengers. Those who were restricted to a limited [illegible] were called "the messengers of the [illegible] of the north," according to their proximity to the [illegible] and to the [illegible] of Asia. Others were [illegible] capable of undertaking most [illegible] and were [illegible] designated by the [illegible] of "the king's messengers [illegible]." In this case extended powers were conferred upon them, and they were permitted to settle short the disputes between two cities in some province; they had to impose or raise tribute, to receive presents and hostages, and even princesses of state, for the harem of the Pharaoh, and to grant their [illegible] of troops to such as could give adequate reason for asking it.[2] Their tasks were always of a delicate and at times perilous nature, and they constantly exposed themselves to the danger of being robbed by highwaymen or

[illegible]

[illegible] exchanged with the conveyance of a gift of silver [illegible]

maltreated by some inhospitable vassal, at times even [illegible] for [illegible] material on [illegible] assassinated by the way.[1] They were obliged to brave the dangers of the forests of Lebanon and of the Taurus, the sandbanks of Mesopotamia, the marshes of Cherrea, the voyages to Phœnicia and Asia Minor. Some took their way towards Assyria and Babylon, while others embarked at Tyre or Sidon for the islands of the Ægean Archipelago.[2] In consideration of all these offices, which their governors or messengers, their escort, or even the ready wit they were obliged to summon to help them out of the difficulties into which, their wandering frequently brought them, all tended to contract the public sympathy in their favour. Many of them succeeded in popularity, and were made the heroes of popular romance. More than three centuries after it was still related how one of them, by name Thûtî, had reduced and humbled Joppa, whose chief had refused to come to terms. It was set about his task by forcing 500 men, all grooms to Pharaoh Thûtmôsis III, and, with the help of the Egyptian servants, having first stolen the great magic wand of the God, he then invited the rebellious chief into his camp, under pretence of showing him this formidable talisman, and, when all had drunk together, and running away, they packed the chief in a basket of his own, and, carrying him to the capital, caused them to be carried on the backs of asses before the gates of the town, where he made the herald of the murderous prince proclaim that the Pharaoh had conquered and that the people should accompany him into the capital, carrying which was Pharaoh himself. The officer in charge of the [illegible] harvest by the horses, the asses were driven with the wagons, which, on reaching the gates, massacred the garrison, and made themselves masters of the town. This story, in the main, the story of Ali Baba and the Forty Thieves.[3]

The tribute was [illegible] heavy, and Thûtmôsis III [illegible] to impose [illegible]

[illegible] of Lemnos" (see p. 206, at end, of the present work).

[illegible]

rarely endeavoured to give it a fixed character by erecting stelæ along the banks of the Euphrates, at those points where he crossed it, as had his father formerly.[1] While Kharu and Phœnicia were completely in the hands of the conqueror, his suzerainty became more uncertain as it extended northwards in the direction of the Taurus. Beyond Qodshu it could only be maintained by means of constant supervision, and in Naharaim its duration was coextensive with the sojourn of the conqueror in the locality during a campaign, for it vanished of itself as soon as he had set out on his return to Africa. It will be thus seen that on the continent of Asia, Egypt possessed a nucleus of territories so far securely under his rule that they might be actually reckoned as provinces; beyond this permanent domain, there was a zone of varying influence whose area varied with each reign or even under one ruler, depending largely on the activity which he personally displayed. This was always the case when the rulers of Egypt attempted to carry their supremacy beyond the frontier, whether to the Euphrates or to the Nubian ranges, the distance to which their influence extended was always proportionate to the effort, and the historian of to-day must be careful to note its limits on the map with relative accuracy.[2] The coast towns which were in constant communication also with the ports of the Delta submitted to the Egyptian yoke more readily than those of the interior. But their dominion could not be reckoned on beyond Berytus, or the banks of the Lykos, though occasionally it stretched a little farther north as far as Byblos and Arvad; even then it did not extend inland, and the line marking its limits traversed Cœle-Syria from north-east to south-west, terminating at Mount Hermon. Damascus, securely entrenched behind Anti-Lebanon, almost always lay outside its limit. The rulers of Egypt generally rested content with and found little difficulty in keeping possession of the countries lying to the south of this line; it demanded merely a slight effort, and this could be furnished for several centuries without its being a drain on the resources of the country, or endangering its prosperity. When, however, some province ventured to break away from the control of Egypt, the whole mechanism of its government was put into operation to provide soldiers and the necessary means for an expedition. Each stage of the advance beyond the frontier demanded a greater expenditure of energy, which, with prolonged distances, must naturally become exhausted. The expedition would scarcely

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[1] For the [illegible] of these stelæ [illegible] of the [illegible] Naharaim [illegible]

[2] [illegible] the text.

have reached it to Tanais or the Euphrates, before the force of circumstances would bring about its social transformations, leaving but a slight kind of passage between the two, is subdued, disorganized and in disorder, which we indeed by [illegible] relations dictated by interest or courtesy. Pharaoh III. had to submit to this sort of necessary law; a further extension of territory had not been placed upon the conquered kingdom within the contracted limits to have been prescribed by nature for the empire, like that of Egypt. [illegible] proper position from the [illegible] regularly [illegible] the Amorite [illegible] of Zahi, of Damascus, of Kadesh, Hamath, and of [illegible]. Proceeding on the guidance of these two subject natures, from all round borderland, kept in a state of perpetual excitement by the secret intrigues or open rebellions of the native princes. The kings of Alasia, Naharaim, and Mitanni preserved their independence in spite of repeated invasions, and they treated with the conqueror on equal terms.[1] The tone of their letters to the Pharaoh, the phrases to be found in which they addressed him, the special protocol which the Egyptian chancery had drawn up for their reply, and the [illegible] from those which we see in the despatches belonging to the commanders of garrisons or national vassals. In the former it is no longer a slave or a foreigner addressing his master and assuming his orders but speaks of things conditions on an equal footing with a sovereign, the brother of Assur or of Mitanni with the brother of Egypt. They begin by [illegible] their good health and then, before entering on business, they express their good wishes for himself, his wives, his sons, the lords of his court, his brave soldiers, and for his horses. They were careful not to forget that with a single word the correspondent could let loose upon them a whirlwind of chariots and archers without number, but the respect they felt for his formidable power was disguised under a form which would constitute them before him with their faces in the dust.

The inter-change of diplomatic compliments was called for by a variety of exigencies, such as the disturbances arising on the frontiers, [illegible] grievances, and questions of general politics. The kings of Mesopotamia and of Northern Syria, even those of Assyria and Babylon, also were prevented by distance from the dangers of a direct invasion, were in constant fear of an unexpected war, and hourly assumed the downfall of Egypt. They endeavoured somewhere to occupy the Pharaoh so fully at home that he had no time to attack them. Even if they did not venture to give open encouragement to the disaffection of his subjects to revolt, they at least experienced a complex to hurting consciences who secretly fanned the flame of [illegible] the Pharaoh

[1] [illegible]

[illegible] by [illegible] putting remained them of their former oaths and treaties. The king, in question would the response was everything would [illegible] of his tried friends up, and recall the fact that he had refused to [illegible] against his beloved brothers. These [illegible] of [illegible] were usually accompanied by presents, and produced a [illegible] effect. They soothed the anger of the offended party, and suggested not only a [illegible] answer, but the sending of still more valuable gifts. Oriental etiquette, even in those early times, demanded that the present of a less rich or powerful monarch should place the recipient under the obligation of sending back a gift of still greater worth. Every one therefore, whether great or little, was obliged to regulate his friendly [illegible] according to the estimation in which he held himself or to the [illegible] which others formed of him, and a percentage of such gifts as the king of Egypt was constrained by the laws of courtesy to display on a most boundless generosity. [illegible] not free to work the mines of the Divine Land or the [illegible] of the Hyksos. Nor [illegible] for gold, was it not as the head of his country? [illegible] He would have [illegible] nothing better than to exhibit such liberality had not the repeated [illegible] on his part at last constrained him to [illegible], he would have been [illegible], and Egypt with him, had he given all that was expected of him. Except in a few [illegible] cases the gift sent never reached the expectations of the recipients; for instance, when twenty or thirty pounds of precious metal were looked for, the amount despatched would be merely two or three. The multiplication of these [illegible] apparently brought in their [illegible] were then [illegible] "From the time when my father and I came [illegible] into friendly relations, they loaded me with other presents, and I never waited to be asked to send [illegible] and to every brother [illegible] as the messenger [illegible] gifts. Send me also [illegible] a gift as much as thy father sent, and even, for so it must be, more than

[illegible] II. 12–16).

[illegible] Mitanni [illegible] Phoenicia [illegible] Babylonia [illegible]

[illegible] *Hommes* [illegible] 182

[illegible] Lassoupa [illegible] *III.*, etc., in the *Revue Égyptologique*, vol. i. pp. 58–62).

the father.[1] Pretexts were never wanting to give reasonable weight to such demands: one correspondent had begun to build a temple or a palace in one of his capitals, another was marrying his eldest daughter (?), and Pharaoh should, did he give him to understand that anything he might send would help to complete the building or the trousseau.[2] The princesses thus sent from Babylon or Mitanni to the court of Thebes enjoyed on their arrival a more honourable welcome and were assigned a more exalted rank than those who came from Kharu and Phœnicia. As a matter of fact, they were not hostages given up to the conqueror to be disposed of at will, but queens who were united in legal marriage to Pharaoh.[3] Once admitted to the Pharaoh's court they retained their foreign household as well as their own fortune and mode of life; some would bring to their betrothed chests of jewels, chariots, and stuffs, the enumeration of which would cover both sides of a large tablet; others would arrive escorted by several hundred slaves or matrons as personal attendants.[4] A few of them preserved their original names;[5] some assumed an Egyptian designation,[6] and so far adapted themselves to the customs, manners and language of their adopted country, that they dropped all intercourse with their native land, and became genuine Egyptians. When after

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[illegible]

[illegible]

[illegible]

[illegible] de Tell el-Amarna, in the *Revue des Questions Historiques*, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

several years, or [illegible] arrived with presents from their father or brother, [illegible] would be pained by the changed appearance of these ladies, and would almost doubt their identity; indeed, the girls who had been about to marry an old [illegible] were in such cases able to recognize them. These princesses all [illegible] the gods of their husbands' [illegible] without the consent's [illegible] their own. From time to time their parents would send them with much pomp, [illegible] one of their national [illegible]. Ladies, for example, who [illegible] by royal princes, would remain for [illegible] months at the court. The children of these queens rank [illegible] to the solar race, but nothing prevented their marrying their brothers or sisters of pure descent, and being even [illegible] to the throne. The members of these families who remained in Asia [illegible] usually proved to [illegible] bonds of close affinity with the Pharaohs, and [illegible] seized an opportunity of reminding him in their letters that the [illegible] to bring [illegible] their fathers-in-law, or [illegible] fathers-in-law, their variety and their [illegible] good sense, [illegible] claim on the favours which they were perpetually asking for.[illegible]

These [illegible] were [illegible] often to interfere in some of the contentions which were bound to arise between two states whose subjects were in constant relations with one another. Invasions or peaceful warfare have effected [illegible] temporarily suspended the passage to and fro of caravans between the countries of the Pharaohs and those of the Nile. But as soon as peace was re-established, even though it was the uneasy peace of those distant ages, [illegible] traffic was again resumed and carried on with renewed vigour. The Egyptian traders who penetrated into regions beyond the Euphrates carried with them, and almost unknowingly introduced among the whole extent of their route, the wonderful products of Egyptian industry, hitherto but little known outside their own country, and rendered expensive owing to the difficulties of transmission or the greed of the intermediaries. The Syrians saw and for the first time in great quantities, objects which had been known to them hitherto merely through the few rare specimens which made

[illegible] Ka-[illegible] [illegible] Nefer-[illegible] Dedu-[illegible] [illegible] ab[illegible] recognize her.

[illegible]

[illegible] (Wiedemann-Amon, *Die Phönizier*, p. 11 [illegible]

[illegible]

their wives and [illegible] arms, stuffs, metal implements, considered but of a [illegible], and the objects which it interested them little to keep or to carry away. These were now offered to them at reasonable prices, either by the traders who accompanied the army or by the soldiers themselves, always in want, who were glad to part with their possessions in order to procure a few extra pleasures in the intervals of fighting. On the other hand, when convoys of spoil were despatched to Egypt after very successful campaigns and their contents were distributed in varying proportions among all classes of society, from the [illegible] belonging to some modest contingent, who received, as a reward of his valour, some rings, necklaces or bracelets, to the great lord of ancient family or the crown Prince who carried off [illegible]. These [illegible] must have stimulated a passion for [illegible] goods, and as the spoil was insufficient to satisfy the increasing demand [illegible]

Drawn by Faucher-Gudin, [illegible] of the Theban tombs of the XVIIIth dynasty.

[illegible] commerce, for making [illegible] minerals which had been [illegible] from early times was once more [illegible] and extended, till every route, whether by land or water, between Thebes, Memphis, and the Asiatic states, was thronged by those engaged in its pursuit. It would take too long to enumerate the various objects of merchandise brought in almost daily to the marts on the Nile by Egyptian vessels or the caravans.[1] They comprised slaves destined for the workshops of the queen,[2] Hittite bulls and stallions, horses from Sinjar, oxen from Alasia,[3] rare and curious animals such as elephants from Nu, and brown bears from the Lebanon,[4] smoked and salted fish, fine birds of many coloured plumage, [illegible] wood,[5] and precious stones, of which lapis lazuli was the chief, wood for building or for ornamental work—pine, cypress, yew, cedar, and oak;[6] [illegible] of instruments, [illegible] with metal scales, weights of brass and iron,[7]

[illegible]

[illegible]

[illegible] of [illegible] and [illegible] of [illegible] and four from [illegible] by land, [illegible]

[illegible]

and by the King of [illegible] No. [illegible], p. 23, ll. 36-40).

[illegible]

something of the kind in the form of nets

[illegible]

No. 11, p. 27, ll. 26-29).

[illegible]

finally, to the [illegible]

of these objects and to pay the custom dues which have regularly collected by the officers of the Pharaoh. Thus, no doubt, was a superior tariff established, yet that was gone, such as those of Mitanni, Assyria and Babylon were allowed to impose a similar duty on all the products of Egypt. The latter, indeed, supplied more than she received. For many articles which reached her in their raw condition were, by means of native industry, worked up and exported as ornaments, vases and highly decorated weapons, which, in the course of international trade, were dispersed to all the corners of the earth. The merchants of Babylonia and Assyria had little to fear so long as they kept within the boundaries of their own sovereignty or in those of the Pharaoh, but whenever did they venture within the borders of those turbulent states which separated the two great powers, then they were exposed to dangers at every turn. Safe-conducts were of little use if they had not taken the additional precaution of providing a strong escort and carefully guarding their caravan for fear lest it should be intercepted in the depths of the Lebanon or the rocky shields of Kharu, or never resist the temptation to rob the passing travellers. The various companies of their kings, who felt no hesitation in passing through their lands, under whose rule the pilgrims were supposed to live. He demanded their punishment, but his request was not always granted, owing to the difficulties of finding out and seizing the offenders. An indemnity, however, could be obtained which would more or less compensate the merchants for the loss sustained. In many cases, perhaps, had but little to do with the negotiations, in which self-interest was the root of motive, but repeated refusals would have discouraged traders, and by lessening the facilities of transit, have limited the revenue which the state drew from its foreign commerce.

The question became a more delicate one when it concerned the rights of subjects residing out of their native country. Foreigners, as a rule, were welcomed in Egypt, the whole of its life was open to them; they could marry, they could acquire houses and lands, they enjoyed permission to follow their own religious rites, indeed, they were eligible for public office, and more than one of the officers of the crown was to be seen at Thebes who was a foreigner.

[illegible] settled in Egypt without any intention of returning to their own country, enjoyed all the advantages possessed by the natives, whereas those who took up a merely temporary abode there were more [illegible] in their privileges. They were granted the permission to hold property in the country, and [illegible] the right to [illegible] sell them, but they were not allowed to transmit their possessions at will, and if by chance they died on Egyptian soil, their goods lapsed as a forfeit to the crown. The [illegible] of the [illegible] of the deceased, who were [illegible] by the consideration sometimes petitioned the king to relief from their forfeit with a view of obtaining restitution. If the Pharaoh consented to waive his right of forfeiture, a [illegible] was made over the contested property to the relatives of the deceased. Thus [illegible] of mercy, and as an example to foreign governments, treat Egyptians with a like [illegible] would they have to pull a similar request? It is also not improbable that the [illegible] had a personal interest in such [illegible] commercial undertakings, and that they were the partners, or at any rate interested in the enterprises, of many of their subjects, so that any loss sustained by most of the latter would eventually fall upon the [illegible]. They also reserved to themselves the privilege of carrying on several lucrative industries, such as [illegible] of the precious [illegible] layers, and [illegible] purchased them [illegible] through the medium of agents to whom they entrusted certain quantities of the goods for water [illegible]. The [illegible] of Hatshepsut taking account of the [illegible] which presented to Egyptians [illegible] objects of [illegible] value, the antiquarian makes out a [illegible] of gold to be sent to him by the Pharaoh, which [illegible] and wrought up into vases, [illegible], [illegible] bowls, [illegible], and pateras [illegible]. If further proof the value of all such objects, and the [illegible] for [illegible] in the transaction, [illegible] Alasia, which was the land of metals, the king appears to have had a monopoly of the bronze. [illegible] from [illegible] prepared, we cannot say [illegible] and [illegible] for himself the [illegible] of all that the Pharaoh [illegible] to order of him.

[illegible]

From such instances we can well understand the jealous watch which these [illegible] kept, lest any individual connected with the special art of workmen should leave the kingdom and establish himself in another country without special permission. Any emigrant who opened a workshop and introduced his own improvements in the technique or professional secrets of his craft, was regarded by the authorities as the most dangerous of all evil doers. By thus introducing the trade into a foreign state, he deprived his own people of a good customer and thus rendered himself liable to the penalties inflicted on those who were guilty of treason. His savings were confiscated, his house razed to the ground, and his whole family—parents, wives, and children—treated as partakers in his crime. As for himself, if justice succeeded in overtaking him, he was punished with death, or at least with mutilation, such as the loss of eyes and ears, or amputation of the feet.[1] The severity did not prevent the frequent occurrence of such cases, and it was found necessary to deal with them by the insertion of a special extradition clause in treaties of peace and other alliances. The two contracting parties then agreed to grant each other the right of habitation to skilled workmen who should take refuge with either party on the territory of the other, and thus agreed to seize such workmen forthwith, and mutually restore them, but under the express condition that neither they nor any of their belongings should incur any penalty for the desertion of their country. It would be curious to know if all the arrangements agreed to by the kings of those times were embodied in the above instance, by properly drawn up agreements. Certain expressions occur in their correspondence which seem to prove that this was the case, and that the relations between them, of which we can only trace, resulted not merely from a state of things which, according to their ideas, did not necessitate any formal penalty, but from conventions agreed to after some war or entered on without any previous struggle, when there was no question at issue between the two states.[2] When once the Syrian conquest had been effected, Egypt gave permanency to its results by means of a series of international treaties, which officially established the constitution of her empire, and brought about her concerted action with the Asiatic powers.

[1] [illegible]

[2] [illegible]

She already occupied an important position during the reign of her father Thotmes III. died, at the last year of Thotmes III., the IV. year of his reign. He was buried, probably, at Deir el Bahari, in the famous tomb of his father. It is an illustration of the mummy. The house but been used for the time of Thotmes I. His mummy was not secretly buried away, or towards the end of the XXI. dynasty it was found out of the tomb by robbers who stripped it and rubbed it of the pitch with which it was covered, injuring it in their haste to carry away the spoil. It was subsequently recovered and has remained undisturbed until the present day, not before recovered in the [illegible] wrappings was necessary, and the parts of the body and the [illegible], the embalmers, in order to give the mummy the necessary firmness, compressed between two [illegible] of pine wood painted white and placed, then made the wrappings and the [illegible] outside under [illegible] which covered the whole shroud. Happily the face, which had been plastered over with pitch at the time of embalming, did not suffer at all from this rough treatment, and appeared intact when the protecting mask was removed. Its appearance does not answer to our ideal of the [illegible] representing him as a type of manly beauty, yet [illegible] intelligent features, but in comparison with the mummy it was that the artists have idealized their model. The cranial [illegible] the very deeply [illegible], the jaw heavy, the lips thick, and the cheekbones extremely prominent. The whole [illegible] though with a greater show of energy. Thus Amenôthes III. is a fellow of the old stock, upon the best, rather in character and appearance, but not lacking in firmness and [illegible]. Amenôthes II. was [illegible] has, most [illegible]

[illegible]

resembled him if we may trust the sculptor's portraits. He was the son of a princess of the blood, Hâtshopsitû II., daughter of the great Hâtshopsitû,[1] and consequently he came into his inheritance with stronger claims to it than any other Pharaoh since the time of Amenôthes I. Possibly his father may have associated him with himself on the throne as soon as the young prince attained his majority; at any rate, his accession aroused no appreciable opposition in the country, and if any difficulties were made, they must have come from [illegible] in the existence of a newly formed empire [illegible] the conquered people not having yet become [illegible] upon [illegible] whom they knew little or nothing. It is [illegible]

[illegible]

[1] [illegible] vol. I pp. 101–103, Lepsius, *Denkm.*, iii. 65 b, c).

[illegible] of the statue of the king on p. 255 of the present volume.

[illegible]

Soon after, fresh troubles broke out in different parts of Syria, in Lebanon, in the country of the Amurru, and among the people of Naharaim. The king's prompt action, however, prevented their resulting in a general war.[1] He marched in person against the mountaineers, passed through the town of Shamesh-ulanu, fell upon the Naharaim, and slew their chief, slaying him with his own hand, and carrying many of them captive. He crossed the Orontes on the 26th of Pachons, in the year II., and some who attempted to pursue the chariots rushed through the river and threw them; they proved to be the advanced guard of the enemy's force, which he encountered shortly afterwards and routed, collecting in the pursuit an admirable booty. He finally reached Nahsaim, where he experienced in the main but a feeble resistance.

AMENÔTHÈS II., FROM THE STATUE AT GIZEH.

Nahsaim resembled without exception on the heads of kings and principal tants, both men and women, with censers in their hands, assembled on the walls and prostrated before the king to beg the conqueror. At Akat, near

[illegible] It was [illegible] known [illegible] Wonderful [illegible] Amenôthès II. [illegible] year II., there is [illegible] in favour of this, if it is compared with the [illegible] where Amenôthès III. states that in the year III. he received the presents [illegible] the country of Tikal

[1] Drawn by Faucher-Gudin, see the native [illegible] on p. 200 of the present volume

the partisans of the expelled government had suffered persecution from a considerable section of the country, it was at once re-established. [illegible] as the king's opponents were much known. No doubt the capacity of his generals and the vigour of his attacks, which putting an end to the hostile attitude of the smaller coastal states, were effectual in delivering the new regime of Abessa, or Mitanni, from all the difficulties to renew with Amenothes the friendly relations which they had established with his father.[1] The one campaign, which lasted three or four months, was a lifelong power in the north, but in the south a disturbance again broke out among the Barbarians of the Upper Nile. Abessa "suppressed it," and in order to prevent a repetition of it, was guilty of an act of cruelty severely [illegible] in a strange contrast with the manners of the time. He had taken prisoner seven chiefs in the country of Tikarsa, and had brought them chained in triumph to Thebes, to the fortresses of his ship. He sacrificed six of them himself before Amen, and exposed their heads and hands on the [illegible] of the temple of Karnak; the seventh was assigned to a soldier at Napata, at the beginning of the next year, and then, after the sacrifice, the [illegible] of the right were [illegible] by the authority of the Pharaoh.[2]

Since this reign was a short one, lasting two years at most, and the end of it seems to have been disturbed by the open revolt which the question of the succession had already stirred up among the royal house, the kings had [illegible] only by marriage with one of our Nile sisters, who like herself possessed a [illegible] of royal rights. Those of this sort who did not die young were the [illegible] of inferior rank or of [illegible] of [illegible] of [illegible] of [illegible] which of them [illegible] to be chosen [illegible] to be united in marriage with the king's heiress, Isis and Mut-nofri. Thus [illegible] this [illegible] [illegible]

[illegible] Thutmosis, pl. xix. 8, and xvi. 1, p. 2-01, Lepsius, *Denkm.*, III. 63 a-b.

[illegible] p. 63.

[illegible]

THE GREAT DRAGON AND THE CHARIOT OF THE SUN IN

at the time he resided at the "White Wall," was in the habit of betaking himself frequently to the Libyan desert to practise with the javelin, and to pursue the hunt of lions and gazelles in his chariot. On these occasions it was his pleasure to preserve the strictest incognito, and he was accompanied by two faithful servants only. One day, when chance had brought him near the only monument of the Pyramid district, he lay down for his noonday siesta in the shade cast by the Sphinx, the marvellous image of Khopri the most powerful, the god to whom all men in Memphis and all the neighbouring towns raised pouring hands filled with offerings. The gigantic statue was at that time more than half buried, and its head alone was to be seen above the sand. As soon as the prince was asleep, it spoke gently to him, as a father to his son: "Behold me, gaze on me, O my son, Thûtmosis, for I, thy father Harmakhis-Khopri-Tumû, grant unto thee the sovereignty over the two regions in the South and in the North, and thou shalt wear both the white and the red crowns on the throne of Sibû the sovereign, possessing the earth in its length and breadth; the flashing eye of the lord of all shall cast its rays on thee; the possessions of Egypt, and tribute from all foreign countries, and a long life for many years are given to thee by the Sun, for my countenance is turned to thee, my heart is thine, no other than thou shall be mine! Now am I covered by the sand of the mountain on which I rest, and have given to thee this prayer that thou mayest do for me what my heart desires, for I know that thou art my son, my defender. Draw nigh, I am with thee, I am thy well-beloved father." The prince understood that the god promised him the crown on condition of his swearing to clear the sand from the statue. He was, in fact, chosen to be the successor of his father, and carried out immediately after his accession the fulfilment of his oath: he removed the sand, built a chapel between the paws, and erected against the breast of the statue a stele of red granite, on which he related his adventure.[1] His reign was as short as that of Amenôthes, and his campaigns both in Asia and Ethiopia were unimportant.[2] He had succeeded to an empire so firmly established from Napata to Karkemish,[3] that

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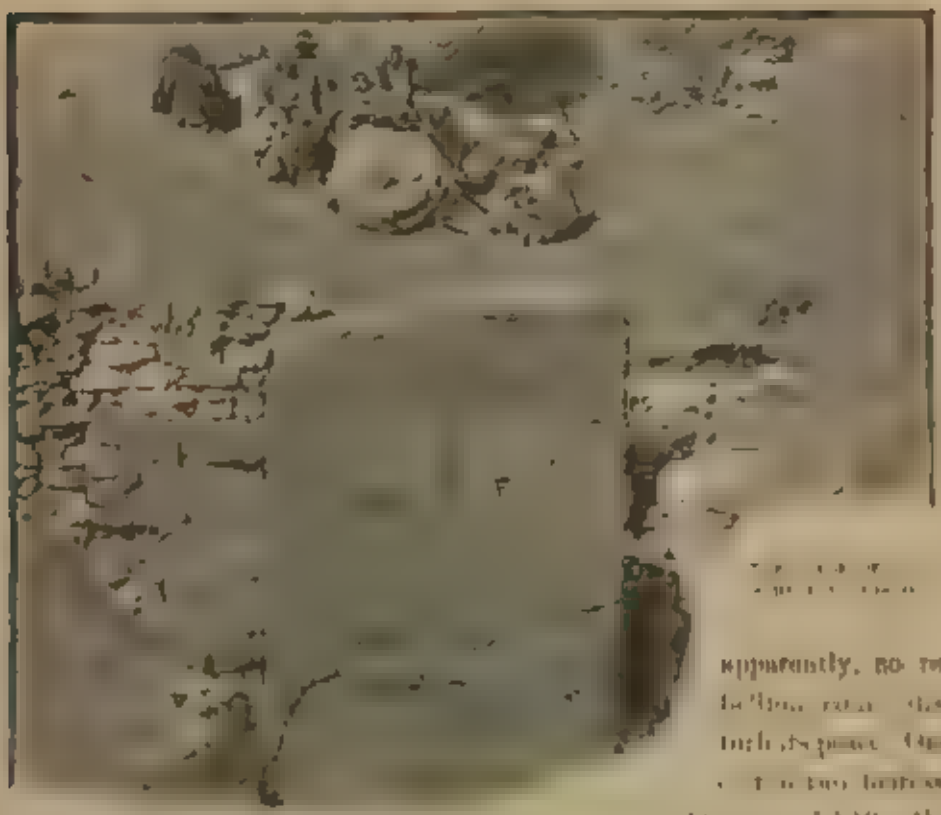
[1] [illegible]

[2] [illegible]

[3] [illegible]



[illegible]

apparently, no [illegible] princesses, Khâît, the daughter, sister, and wife of a king, and [illegible] companion Mutemuwiya had at least one son, named Amenhotep. In consequence, the royal [illegible] of Egypt [illegible] defects of the paternal [illegible]. Moreover, according to tradition, Amenhotep himself had [illegible] to renew the [illegible] dynasty. He appeared in the person of Thutmose IV, and [illegible] became the father of the [illegible] Pharaohs. [illegible] Mutemuwiya is shown in [illegible] of Luxor in the arms of the god Amon-Ra, and is thus gently treated by

[illegible]

[illegible] with the title of mother [illegible] another hieroglyphic [illegible] the goddess Hathor [illegible] by the goddesses who preside over the birth of children; but [illegible] Amenothes [illegible] with his father [illegible] placed [illegible] the [illegible] the [illegible] children of the gods. He profited fully by them, for he remained in power forty years, and his reign was one of the most prosperous [illegible] enjoyed by Egypt during the Theban dynasties.

[illegible]

Amenôthes III. had spent but little of his time in war. He had undertaken the usual raids in the South against the negroes and the tribes of the Upper Nile. In his fifth year, a general revolt of [illegible] had got into [illegible] in Syria, near Sumuda, which he devastated at the head of the troops collected by Mamurah, the Prince of Kadesh; the punishment was salutary, the booty considerable, and a lengthy peace was re-established.[1] The object of his rare expeditions into Naharaim was not so much to add new provinces to his empire, as to [illegible] the kings of Mitanni, of Sinjar, of Assyria and of Babylonia [illegible] to provoke no [illegible] The [illegible] of Amenôthes III. was still [illegible] in their memory, and, even [illegible] would have [illegible] dealing with his great grandfather; but they were [illegible] to the temple of Lâsor.

[illegible] of Tel el Amarna (Lepsius, *Denkm.*, iii. 87 d-88, list of Kadesh) [illegible]

Microthrix

Pharaoh nearly [illegible] of his relatives and prevent him from [illegible]. Whatever might have been the nature of their private sentiments, they professed to be anxious to maintain for their mutual interests, the relations with Egypt entered on half a century before, and as the surest method of attaining their object were [illegible] princesses. They would each send an Egyptian wife for himself, or would offer Amenothes a princess of one of their own royal families. The Egyptian king was, however, firm in refusing to bestow a princess of the solar blood even on the most powerful of the foreign kings. He probably felt that the thought that a girl of his house should be [illegible] among the [illegible] of Asiatic princes, and even sought for wives for herself from among the Syrian and Cretan princesses.[illegible] Kallimasin of Babylon goes [illegible] when she had deprived the princess of her beauty [illegible] Babylon mourning." Sutarna of Mitanni [illegible] the same way [illegible] princess [illegible] in the harem at Thebes. The correspondence mostly preserves replies to the Asiatic sovereigns such attempts being not good

[illegible]

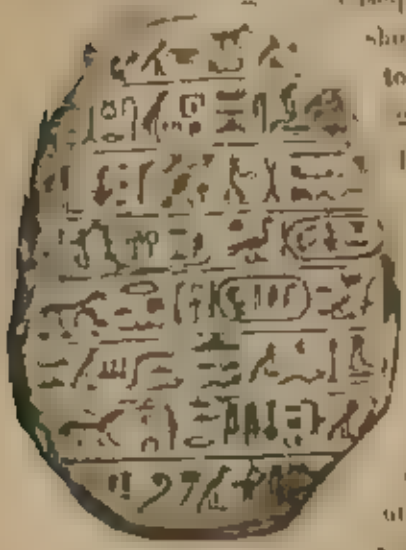
Drawn by Boulnois, from a photograph taken in 1901 by Daniel Hanna

[illegible]

Breasted, Tell el-Amarna Tablets, No. 3, p. 9, ll. [illegible]

[illegible] in the Zeitschrift für Ägyptische Sprache, vol. xxxiii, pp. 112–113.

against the rival claims of their brothers or cousins. At times, however, they were too numerous for exposing them to such dangers. When Sutarna II. was succeeded by his son Dushratta, but a numerous party put forward another prince named Artassumara, who was probably the son of a brother, or the mother's side, of the Hittite king of the name of Pitaqqadi, the author of the revolution, and a civil war was the result. Dushratta was victorious and [illegible] to be strangled, but was not without anxiety as to the consequences which might follow this execution. Shortly before Tushratta decided to avenge the death of his father, to this end stir up the anger of the suzerain against him. Dushratta therefore sent a barrel-pottle of wine that had been opened previously, and that he had found it necessary to strike a decisive blow to save his own life; the tablet was accompanied by various presents to the royal pair, comprising horses, slaves, jewels, and perfumes. Tushratta now sent here Dushratta no ill-will, and the latter's successor was allowed. The so-called expeditions of Amenôthes to the Syrian provinces did not constantly have been merely visits of inspection, during which reinforcements and occasionally the troops composed were an important a place as warlike [illegible]. Amenôthes III. took to correct the [illegible] of Syria, the country of wild beasts, and [illegible] conscientiously the story of his perilous sports. He had killed 102 lions during the first six years of his reign, and as it was an aspect of which he was [illegible] to perpetuate the memory of it in a special inscription, which he caused to be engraved on numbers of large scarabs. Under [illegible] Egypt prospered, in order to provide government and [illegible] the [illegible] great efforts to extend its frontiers, it appears to have [illegible] the country by development, industry and agriculture, and also



[illegible]

[illegible] to [illegible] Amenôthes III. [illegible] Thutmosis [illegible] Dushratta [illegible] as well as on the fathers [illegible] Sup. Hdd. Arch., 1892-93, vol. xv. pp. 128-132.

[illegible] Maspero, *Monuments* [illegible] *du Musée de Boulaq*, pl. 38, No. 320.

[illegible] Tell el-Amarna [illegible] Fort Inscr. [illegible]

[illegible] to protect the military [illegible] which had rendered the conquest of the East so easy a matter. A census, undertaken by his minister Amenotes, the son of Hapu, resulted in more correct assessment of the taxes and a regular system of recruiting for the army. Many tribes [illegible] were brought into the country by means of the horses and chariots which were then being placed in use for opposition [illegible] up to [illegible] And in repeated wars [illegible] among the rural and urban populations, such a strong impetus to agriculture was [illegible] this importation that other, towards the middle of the reign, the number [illegible] present of the captives at court, he was able to boast that he had settled in the State granaries a great quantity. From this [illegible] that its [illegible] the [illegible] between Nubia and the Delta by means of both Egyptian and foreign shipping [illegible] by custom houses [illegible] the Nile, the coast being protected by armed vessels against the attacks of pirates. The fortresses of the eastern and of the Libyan border [illegible] or other [illegible] on the turbulent [illegible] tribes, which previously posted at intervals at the entrance to the Wadys leading to the lower mountains. On Lower Nubia [illegible] between the Nile and the Red Sea and between the [illegible] of Ombos and the unexplored regions of the Sudan. Egypt was at [illegible] the most powerful [illegible] well as the most prosperous kingdom of the world, being able to command more labour and more [illegible] to use for the erection of her towns and the construction of her monuments than any other.

Public works had been carried on briskly under Amenophis III and his successors. The time for building, thwarted at first by the necessity of imperious reforms and then by that of repairing the heavy expenses incurred through the expulsion of the Hyksos and the earlier foreign wars, and for which [illegible] equal both the [illegible] to pay in year by year. With the treasure which from the enemy provided the money, the [illegible] of the prisoners were used as workmen so that temples, palaces, and cities began to rise as if by magic from one end of the valley to the other of Nubia, which had its provinces, towns and [illegible] extension of the ancient kingdom of Egypt

[illegible]

—at any rate as far as the neighbourhood of the Tacazze—towards the Egyptian religion had now assumed a peculiar character. The new part of Nubia had been almost entirely the work of the Thebans, who had brought Amon, Maut, and Merta, and their name-gods, with them, and had established them in this region, while, to the north, in witness of the ancient Egyptian civilisation, we find Khonsu of the Southern Thebes worshipped in a city named after Dedun, the chief of the indigenous Nubians.[1] The worship of Amon had been the means of introducing Ptah of Memphis and of Horus, and Osiris, as one of the dead, with Phtah, Sokhar, Atmu, and the Memphite and Heliopolitan gods

[illegible]

were worshipped in the most distant parts of the province. A king, however, of less exalted rank, could not with the least of ease, the favour of the people. This was the Pharaoh who, as the son of Amon, was considered to receive divine [illegible] and thus [illegible], as it [illegible] to the [illegible] of a tribe, at other times [illegible] the [illegible] of Thutmosis III. Lastly, the chapels of Semna and of [illegible] were restored by Thutmosis III, who claimed a share of the worship offered to them, and, moreover, Amenophis II also assumed the symbols and titles of divinity. An earlier I, who received [illegible] of the province of Kush,[2] and Amenophis III, who [illegible] the fortress [illegible] in the neighbourhood of the Nubian village, on a

[1] On the introduction of the cult of Amon into Nubia, see the principal article of [illegible] Khonsu, in Dedung and the Amon-cult and its place in [illegible]

[2] Drawn by Tau-ser-Ptah, from the chronicle [illegible]

[3] On the tribes of the kings of the XIIIth dynasty [illegible] Cairo, Stele from Wady Halfa, in the Proceedings, [illegible] note 2, of the present volume.

[4] The name signifies literally "the citadel of Khamudi," and it is [illegible] from the first, from the name of the Egyptian lands Khamudi, [illegible] Amenhotep had assumed on his accession (Belzoni and Egypt, [illegible]

[illegible] Sobek [illegible] temple there, of which he himself was the protecting genius.[1] The [illegible] walls remaining reveal an art as perfect as that shown to the best [illegible] at Thebes. [illegible] approached by an avenue of ram-headed sphinxes, [illegible] colossal statues of lions and hawks, the sacred animals of the district, adorned the building. The sovereign [illegible] to preside in person at the dedication of one of his pyramids in the southern part of the empire, and the mutilated pictures still visible on the facade show the order and [illegible] the ceremonies observed on this occasion. The king, with the crown upon his head, [illegible] the entrance, accompanied by the queen and one minister, Amenothes, the son of Hâpi, who was better acquainted than any other man of his time with the mysteries of the ritual.[2] The king then struck the door twelve times with his mace of white stone, and when the approach to the first hall was opened, he repeated the operation at the threshold of the sanctuary previous to entering and placing his statue there. He deposited it on the painted and gilded wooden platform on which the gods were exhibited on feast days, and it remained beside it the entire night, while priests [illegible] the ritual [illegible], after which he finally left the sacred [illegible] behind him. The queen with the priestess [illegible], all bearing [illegible], then passed through [illegible], stopping from time to time to perform acts of [illegible], with which [illegible] formulas [illegible] and sports and performances [illegible] a triumphal procession was formed, and [illegible] returned to the

[illegible]

[illegible]

[illegible] Turin Museum, 3804, pp. 23, 24, No. 71021.

[illegible] a banquet to celebrate the day's festivities [illegible] It was Amenhotep III himself, or rather one of his statues accompanied by his double, who occupied the chief place in the new building. Indeed, wherever we come across a temple in Nubia dedicated to this king we find the homage of the inhabitants always offered to the image of the founder, which spoke to them in oracles. All the southern part of the country beyond the second cataract and the province of Amenhotep, and the residence of the viceroy of Kush to the south, had become a fief, a personal or imperial part of the organization of the country. Nehesy possessed a small temple near the pathway of his wife Dedu. The [illegible] sanctuary which he dedicated to Amon, the Sun-god, was built on the site of Dedu's Bethel. Amenhotep seems to have been [illegible] to preserve the advantages offered to the old and to have contributed to the development of the village of Napata into a large religious city. Some of the inscriptions in the wood-boundary South were transported, at later times, to Gebel Barkal, among the [illegible] and tombs of the kings. They lie at rest with their paws crossed the head and at their expression suggesting both power and repose.[illegible] As we shall see, the Nubian traces of the work of this king are less frequent and their place is taken by those of his predecessors, as at Sesebi,[illegible] at Wady Halfa,[illegible] at Amada, at Derr and at Dakka. [illegible] traces of Aten [illegible] again

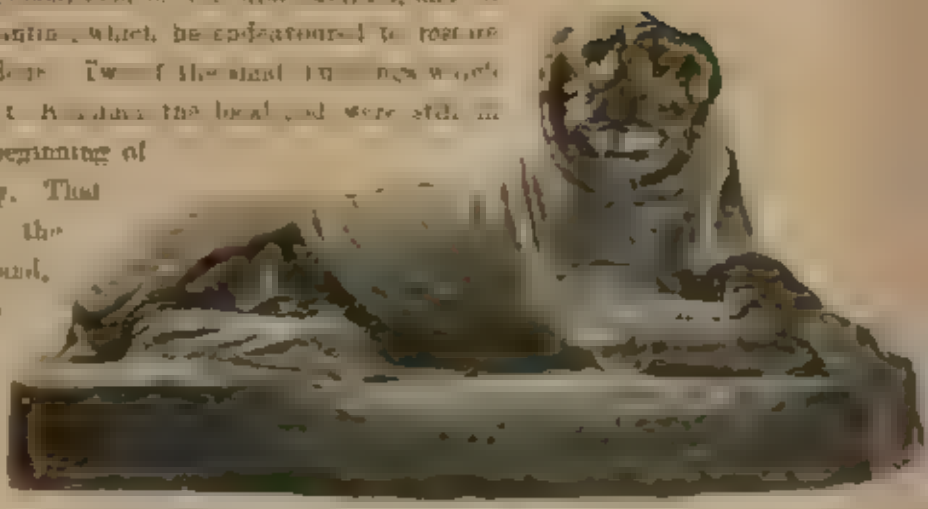
[illegible] the first to assign an [illegible] place to the history of religions.

[illegible]

[illegible] pls. 27–28; Lepsius, *Denkm.*, III 67–68 a, 68–69]

[illegible]

appear in the rugged heights of the first cataract, and in the island of Elephantine, which he endeavoured to restore to its ancient splendour. Two of the small temples were by him discovered to Europeans the local and were still in existence at the beginning of the present century. That least damaged, on the south side of the island, consisted of a single chamber [illegible] forty feet in length. Towards the [illegible] terminating in a [illegible]



[illegible]

[illegible] rather more than six feet above the ground, and surrounded by a [illegible] parapet. A portico [illegible] the building, having [illegible] on each of its two sides while at each end stood two columns having [illegible] capitals. A flight of [illegible] steps between two walls [illegible] the [illegible] projected a front and other at [illegible] the [illegible]. The two columns of the facade were [illegible] that [illegible] the opposite end of the building and showed a glimpse of a [illegible] beyond. Two white [illegible] stood under the pronaos at the further extremity. The walls were covered with the hieroglyphics peculiar to the good Ptolemies, and there were two companions, Ammon and Seb, the spirits of stony waters. The treatment of these figures was broad and unique, the style free, bold, and generic, the colouring soft, and the harmony in beauty of the whole is unsurpassed by anything at Thebes itself. It was, in fact, a sort of [illegible] built on a scale to count the expenditure of a [illegible] town, but the design was so [illegible] and so in nature and proportion that nothing more graceful can be imagined.[1]

[illegible]

[illegible]

[illegible] Egypt and its [illegible] Lower Nubia, Esneh,[1] Medamot, Coptos,[2] Dendera, Abydos,[3] Memphis,[4] and Heliopolis[5] [illegible] largely by the geography of the Delta. Since the close of the XIIth dynasty these cities had [illegible] their [illegible] resources, and their public buildings were either [illegible] of [illegible] to the [illegible] population but now [illegible] from Syria and [illegible] to [illegible] of construction. The Delta itself [illegible] a time of [illegible] revival, but it had [illegible] to suffer in [illegible] the struggle between [illegible]. The [illegible] also to [illegible] to recover itself as [illegible] as the [illegible] of the [illegible]. All Port [illegible] concentrated at [illegible] which lay on the Eastern frontier, or which were crossed by the [illegible] in their [illegible] into Asia [illegible] Bubastis and Athribis [illegible] (pp. 78, 79).

[illegible]

THE TEMPLE AT DENDERAH, as it was in 1799.[1]

ancient temples. Toward the last, when the names were actively worked out, even the wives of the Libyan desert took part in the national revival, and built temples on their model of a size proportionate to their wonder revenues.[2] These naturally came in for the largest share of the spoils of war. Although her kings had become the rulers of the world, they had not, like the Pharaohs of the XIIth and XIIIth dynasties, forsaken her for some more illustrious city. Here they had their ordinary residence as well as their seat of government; hither they returned after each campaign to celebrate their victory and hither they sent the prisoners and the spoil which they had reserved for their own royal use. In the course of one or two generations Thebes had spread in every direction, and had overlaid within its circuit

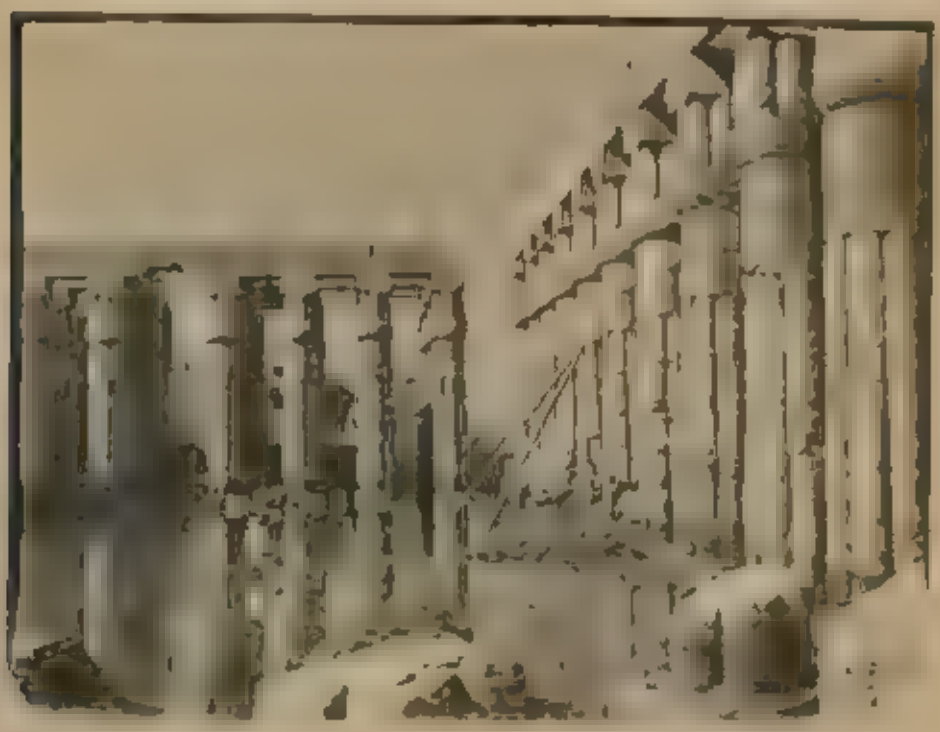
[illegible] from the *Description de l'Égypte*, Ant., vol. i. p. 95. A good [illegible] the *Description*, is to be found in Pasteur Cuvier, *Histoire de la [illegible]*, pp. [illegible].

[1] MARIETTE, *Itinéraire Inédit* [illegible] *M. le vicomte de Rougé sur le [illegible] de Tanis*, pp. 13, 14, and H. de ROUGÉ, *Leçons professées au Collège de France*, Feb. June, 1868, in the *Mélanges d'Archéologie*, vol. ii. pp. 294, 295, attribute this temper, at least so far as [illegible] in the invasion felt by the [illegible] firmly established themselves in large numbers.

[2] [illegible] Thebes at [illegible] like the [illegible] of Medinet Habu [illegible] XXX, XXXI, and XXXII [illegible] XXXI [illegible] *Journey of Cosmas*, vol. iv. p. 168; Lepsius, *Denkm.*, iii. 71 *a*, *d*.

[illegible] *Zeitschr.* [illegible] [illegible]

the neighbouring valley of Asmar, the chief of Maat, and Apet of the South, with Lotus which lay at the confluence of the Nile with one of the largest of the canals which water the plain. The monuments in these two new quarters of the town were composed of the cults of which they were formerly part, and Amenophis III. accordingly bestowed much pains on repairing them. He entirely rebuilt the sanctuary of Maat enlarged the sacred lake, and collected within one of the courts of the temple several hundred statues in black granite of the Memphite dynasty, the inscriptions of which were obliterated with the Theban goddess. The statues were crowded together so closely that they were in actual contact with one another, and must have presented



THE GREAT COURT OF THE TEMPLE OF ATEN DURING THE EXCAVATIONS.[1]

something of the appearance of a regiment drawn up in battle array. The succeeding Pharaohs soon came to look upon this temple as a kind of store house, whence they might provide themselves with ready-made figures to decorate their buildings either at Tell-el-Amarna or elsewhere. About a hundred of them, however, still remain, most of them without feet, arms or head, some overturned on the ground, there considerably out of the

[1] [illegible]

perpendicular, from the south towards the west was beneath them, and a vast [illegible] silvered perfect and [illegible] At Luxor Amenophis built a small temple with which the sovereigns of the XII and XIII dynasties had been [illegible] and replaced it by a structure which is still one of the best preserved of the temples of the Pharaohs. Two naos rose above the waters of the Nile, in which the sacred boats floated on the river, and a vast [illegible] at the south allowed the priests and devotees to embark directly from the door of the building. The sanctuary was a single chamber with an opening in its side but so completely shut out from the daylight by the

[illegible]

long [illegible] which was placed so to be in perpetual obscurity. It was flanked by narrow [illegible] lighted chambers, and was approached through a [illegible] of columns, a vast court surrounded with pillars [illegible] the [illegible]. At the present time the thick walls which surrounded the entire building are nearly level with the ground and the ceilings have crumbled away, air and light penetrate into every nook and corner to-

[illegible]

[illegible] OF THE SACRED LAKE, KARNAK.

[illegible] water flowing into the sacred lake, transformed the [illegible] lakes, whither the flocks and herds of the village resorted in the heat of the day to bathe or quench their thirst. [illegible] events never count for the public gaze [illegible] their secrets to the light of the sun, and reveal to the eyes of the people the supernatural events which preceded the birth of the king. On the northern side an avenue of sphinxes and criosphinxes led to the gateway of the Thebaid.[1] At present most of these structures are buried under the ruins of the modern town, or covered by a mass of earth which overlies the ancient road, but a few are still visible here and there, [illegible] from barbarous usage, and hardly retaining any traces of the inscriptions in which Amenhotep claimed them boastingly as his work. Triumphal processions passing along this avenue from Luxor to Karnak would at length reach the great court behind the temple of Amon, or, by turning a little to the right after passing the temple of Maut, would arrive in front of the southern façade, near the two gilded obelisks whose splendour must rejoice the heart of the famous Hatshepsut.[2] Tuthmosis III was also determined on his part to spare no expense to make the temple of his god of proportions suitable to the patron of so vast an empire. Not only did he complete those portions which his predecessors had merely sketched out, but on the south side towards Abydos he also built a hypostyle hall, now half ruined, in which he, according to custom, the list of nations and cities which he had subdued in Asia and

[1] Drawn by Boudier, from a photograph by Béato.

[2] [illegible] Description de l'Egypte, et de la Nubie, vol. [illegible] p. 21.

Abydos. To the east of the temple he rebuilt some minor structures, the largest of which served as a landing-place for processions, and he enclosed the whole with a stone rampart. [illegible] the sacred lake on which the mystic boats were launched on the occasion of festivals, was so much by the central and the very [illegible] [illegible]. By these alterations the temple was prolonged between the main building and the lake, which was destroyed, and the exterior wall was now [illegible] for the pylon of the sanctuary. Amenôthes III completed the work by erecting on the [illegible] a pylon, which was so lofty, larger, and [illegible] more worthy to stand before the enlarged temple. Its walls were partially covered with battle scenes which informed all beholders of the glory of the conqueror.[illegible]

Thebes could be no less touched by the civil wars of the [illegible]. As long as Thebes had been merely a small provincial town, its cemetery had extended but a [illegible] area, including the sandy plain and low mounds opposite Karnak and the valley of Deir el-Bahari beyond, but now that the city had more than doubled its extent, the space required for the dead was proportionately greater. Lines of private tombs began to spread towards the north, and soon reached the slopes of the Assassif, the district of Sheikh Abd el-Qurnah and the district of Qurnet Murai, in fact all that part which

[illegible]

[illegible]

[illegible]

Hall of Pillars built by Seti I. and Ramses II.

[illegible] the pen-le-el-la contained the "Brow" of Thebes. On the hill rose the [illegible] a row of chapels and mastabas with pyramidal roofs sheltered the remains of the princes and princesses of the royal family. The Pharaohs themselves were buried either separately under their respective pyramids or in groups in a temple, as was the case with the first three Thutmoses and Hatshepsut at Deir el-Bahari. Amenophis II and Thutmoses IV could doubtless have found room in this crowded necropolis, although the space was becoming scanty, but the pride of the Pharaohs began to rebel against this promiscuous burial and by sale with their subjects. Amenophis III sought for a site, therefore, where he would have ample room to display his magnificence far from the vulgar crowd, and found what he desired at the further end of the valley which opens out behind the village of Qurna. Here, at some distance from the banks of the Nile, he cut for himself a magnificent rock tomb with galleries, halls, and deep pits, the walls being decorated with representations [illegible] Voyage of the Sun through the regions which he traverses during the twelve hours of his nocturnal course. A vast plinth of red granite, [illegible] and [illegible] feet in dimensions and [illegible] in workmanship, mounted [illegible] and [illegible] from the corner in the necks of hair. The chapel usually attached to each tomb is not to be found on the neighbourhood. As the road to the funeral vault was difficult, and as it would be unnecessary to carry out a sacrifice prescribed to be in solitude, the king decided to separate the component parts which had hitherto been united in every tomb since the Memphite period and to place the vault for the mummy and the passages leading to it as far as possible away in the mountains, while the necessary buildings for the cult of the statue and the accommodation of the priests were transferred to the plain, and were built at the southern extremity of the lands which were at that time held by private proprietors. The character of Amenophis, inherited to him on account of his solar origin and the consecration of Amenophis at his birth, was owing to this separation of the funerary expenditure to right into further prominence. When once

[illegible]

[illegible] *Antiquity*, vol. 1, pp. 290-293.

the body which he had animated while on earth was removed, and, as he from a great the people soon became accustomed to look only on his death entombment in the recesses of the sanctuary, seeing him ever there the same honours as the gods themselves, they came naturally to regard him as a deity himself. The arrangement of his temple differs in no way from

[illegible]

those in which Amon, Mut, and Khons were worshipped, while it surpassed in size and splendour most of the sanctuaries dedicated to the patron gods of the chief towns of the nomes.[1] It contained, moreover, colossal statues, objects which are never found associated with the heavenly gods. Several of these figures have been broken to pieces, and only a few scattered fragments of them remain, but two of them still maintain their positions on each side of the entrance, with their faces towards the east. They are each fashioned of a single block of red breccia from Syene,[2] and are fifty three feet high, but the more northerly one was shattered in the earthquake which

[1] Drawn by Faucher-Gudin, from a photograph by Hanfstaengl. [illegible] is that on the right-hand side of the illustration.

[illegible]

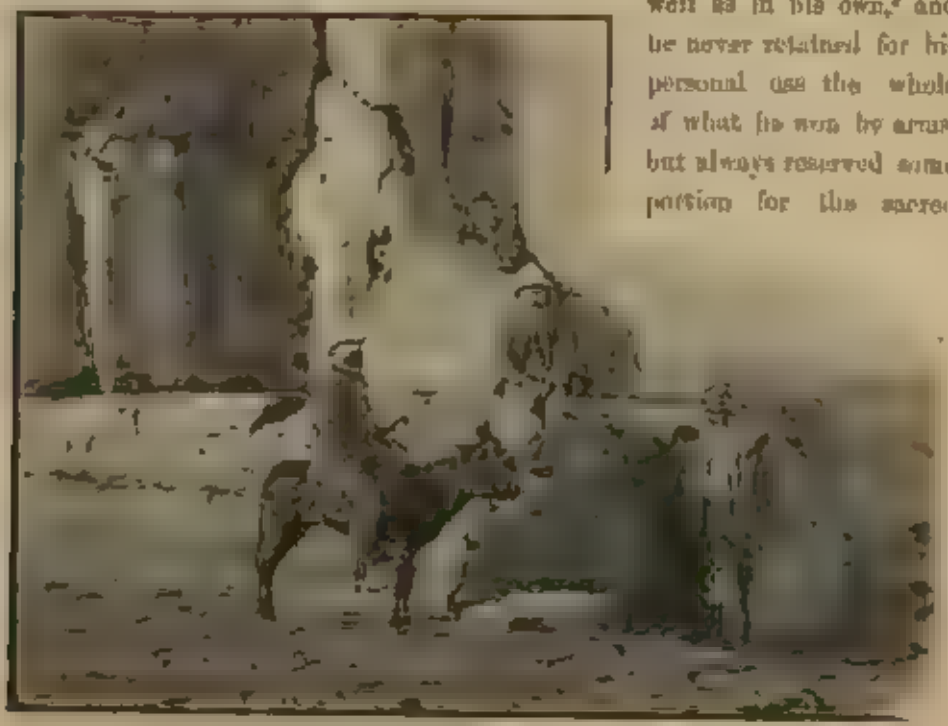
[illegible] (Plains de Thèbes, in the *Description de l'Égypte*, vol. II. p. 134.)

completed the ruin of Thebes in the year 27 [illegible] the upper part toppled over with the shock and was dashed to pieces on the floor of the court while the lower half remained in its place. Soon after the disaster it began to be rumoured that sounds like those produced by the breaking of a harp-string proceeded from the colossal at sunrise, whereupon travellers flocked to witness the miracle and legend soon began to take possession of the giant who spoke in this marvellous way. In vain did the Egyptians of the neighbourhood declare that the statue represented the Pharaoh Amenhotep, the Greeks refused to believe them, and filled with recognition on the colossus an image of Memnon the Ethiopian, son of Tithonus and Aurora, slain by their own Achilles beneath the walls of Troy, maintaining that the music heard every morning was the clear and harmonious voice of the lamentating his mother. Towards the middle of the second century of our era Hadrian undertook a journey to Upper Egypt, and heard the wonderful song; sixty years later, Septimius Severus restored the statue by the employment of courses of stones which were so arranged as to form a rough representation of a human head and shoulders. His pains, however, was not rewarded as he expected, for Memnon became silent and his oracle fell into oblivion. The temple no longer exists and a few ridges alone mark the spot where it rose, but the two colossi remain at their post in the same condition in which they were left by the Roman Caesar. Their features are quite obliterated, and the legs and the supporting female figures on either side are scored all over with Greek and Latin inscriptions expressing the appreciation of ancient tourists. Although the statues tower high above the fields of corn and beans which surround them, our first view of them, owing to the sense of proportion observed in their construction, so different from that to which we are accustomed, gives us the impression that they are smaller than they really are, and it is only when we stand close to one of them and notice the insignificant appearance of the crowd of sightseers clustering on its pedestal that we realize the immensity of the colossi.

The descendants of Ahmosis had by the energy with for Thebes not only the supremacy over the peoples of Egypt and of the known world, but had also secured for the Theban nobles preeminence over all their rivals. The tribute collected both in Syria and Ethiopia went to enrich the god Amen as much as it did the kings themselves; every victory brought him the lion's share of the spoil gathered on the field of battle, of the tribute levied on vassals, and of the prisoners taken as slaves. When Thothmes III. [illegible] realized

[illegible]

Megiddo, [illegible] a statement [illegible] of the current hieroglyphic story, it was for the benefit of Amon-Ra that he reaped the fields and sent them or harvest into Egypt.[1] If during his journeys he collected useful plants or rare animals it was that he might dispose of them in the groves or gardens of Amon as well as in his own,[2] and he never retained for his personal use the whole of what he won by arms, but always reserved some portion for the sacred



A PARTY OF PRISONERS OF THE PEOPLE OF THE GREAT STATES OF [illegible].[3]

treasury. The successors acted in a similar manner, and in the reigns of Amenôthes II., Thûtmosis IV. and Amenôthes III., the patronage of the Theban priesthood continued to increase.[4] The Pharaohs, perpetually called upon as they were to suppress one or other of their vassals, were never able to retain for long their share of the spoils of war. Gold and silver bars, jewels, and slaves passed as quickly out of their hands as they had fallen into them, and although their fortune was continually having added to it from every fresh campaign, yet the increase was rarely in proportion to the trouble expended. The gold, on the contrary, [illegible] went to the gods for all time, and gave back nothing in return. Fresh accumulations of precious metals were continually being added to the store, but meanwhile were [illegible] by the

[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

addition to his vineyards and with his palm forests he could hardly fail [illegible]; each king added farms and villages to those he already possessed, and each reign saw the area of his possessions increase.[1] He had his own labourers, his own tradespeople, his own craftsmen, soldiers, and scribes, and, presiding over all these, a hierarchy of officers, priests, and prophets who administered everything. This enormous domain, which was a kind of State within the State, was ruled over by a chief high priest, chosen by the sovereign from among the prophets. He was the irresponsible head of it, and his spiritual authority had increased step by step with the extension of his material resources. As the Theban Pharaoh owed his most exalted title to homage from the lords of the earth, the priests came at length to the conclusion that Amon had a right to the allegiance of the lords of heaven, and that he was the Supreme Being, in respect of whom the others were of little or no account, and as he was the only god who was everywhere victorious, he came at length to be regarded by them as the sole god in existence. It was impossible that the kings could see this rapid development of sacerdotal power without anxiety, and with all their devotion to the patron of their city, solicitude for the crown rights compelled them to seek elsewhere for a counter-divinity, who could in some degree counterbalance that of Amon. The only one who could vie with him at Thebes, either for the antiquity of his worship or for the rank which he occupied in the popular estimation was the Sun-lord of Heliopolis, head of the first Ennead. Thûtmosis IV. owed his crown to him, and he repaid his gratitude in clearing away the sand from the Sphinx, in which the spirit of Harmakhis was considered to dwell;[2] and Amenôthes III., although continuing to be the son of Amon himself, inherited the disposition shown by Thûtmosis in favour of the Heliopolitan religion; but instead of attaching himself to the forms most venerated by the theologians, he bestowed his affection on a minor popular deity—Atonu, the Sun's disk.[3] He

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

[illegible] for private reasons. Like his predecessors, he had taken, which still very seldom occurs, [illegible] from [illegible] his own family, but in their place [illegible] personal [illegible] his numerous diplomatic alliances with foreign princes were enough for him. From the very beginning of his reign he had loved a maiden who was not of the blood of the Pharaohs. In the daughter of Iuia and his wife Tuia.[1] Connexions of this kind had been frequently formed by his ancestors, but the Egyptian women of inferior rank whom they had brought into their harems had always remained in the background, and if the sons of these concubines were ever fortunate enough to come to the throne it was in default of heirs of pure blood. Amenhotep III marry Tiy, gave her to be queen of Upper and Lower Egypt, and raised her to the position of queen, in spite of her low extraction. She [illegible] the affairs of state [illegible] of

[illegible] tomb's return was an attempt to [illegible] Eudoxia the Athenian, vol. i. p. [illegible]

[1] Was the last thirty years [illegible] Maspero, Apercu de l'Histoire d'Egypte, [illegible] p. 416 and in Lenormant, Ancien Egypte Vocabl. p. [illegible] 304, and M. Meyer, Geschichte des Alten Ägyptens, p. [illegible] Geschichte, p. 392, read Zarhiku, as the name [illegible]

the princesses of the solar family, and appears at her husband's side in palace ceremonies, and was so figured on the monuments. If, as there is reason to believe, she was born near Heliopolis, it is easy to understand how her influence may have led Amenôthes to pay special honour to a Heliopolitan divinity. He had built at an early period of his reign, a sanctuary to Atumû at Memphis;[1] and in the Xth year he constructed for him a chapel at Thebes itself,[2] to the south of the last pylon of Thûtmosis III., and endowed this deity with property at the expense of Amon.

He had several sons, but the one who succeeded him, and who, like him, was named Amenôthes, was the most paradoxical of all the Egyptian sovereigns of ancient times.[3] He made up for the inferiority of his birth, on account of the plebeian origin of his mother Tiîi, by his marriage with Nofritîti, a princess of the pure solar race.[4] Tiîi, being accustomed to the management of affairs

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[illegible]

[2] [illegible]

[3] [illegible]

[illegible]

[4] Nofritîti, the wife of Amenôthes IV., like all the princesses of that time, has been supposed to

[illegible] husband. Without officially assuming [illegible] for [illegible] the power, regent and [illegible] to [illegible] policy. No outward change was made at first. A [illegible] showing his preference for [illegible] the title of [illegible] Hermokles, which he may [illegible] and his [illegible] continued to [illegible] the [illegible] and [illegible] the [illegible] conventional practice [illegible] the [illegible] which has [illegible] at Syracuse and Sicily for [illegible] and [illegible] of the [illegible] to assert itself [illegible] to [illegible] various [illegible] himself [illegible] one to hinder [illegible] and priests were [illegible] to [illegible] by which were [illegible] to prepare for the [illegible] duty [illegible] which [illegible] of the great temple. A [illegible] had [illegible] to his [illegible] had belonged to [illegible] would never hope to bring it to regard [illegible] of [illegible] rank. Each city belonged to [illegible] right, [illegible] power

through his mother Th

* Lysias, Fragm., III. 110 d. 1 2

and its prosperity, and whom it could not forsake without renouncing its very existence. If Thebes had been separated from Amon, it would be Thebes no longer; and Amenôthes was so well aware of it, that he never attempted to disgrace it by removing its patron. His reluctance, or growing aversion, which he detected at length became so considerable that he resolved to leave the place and create a new capital elsewhere. The choice of a new abode would have presented no difficulty [illegible] to relegate Atonu to the second rank of divinities. Memphis, Heliopolis, Sais, Khmunu, and in fact all the towns of any value would have deemed themselves fortunate in securing the [illegible] of their rival, but not one of them would [illegible] or accept the degradation of its own divine patron, whether Ptah, Harshafitu, Anhouri or Thot. A newly promoted god demanded a new city: Amenôthes, therefore, [illegible] a broad plain extending on the right bank of the Nile in the eastern part of the Hermopolitan nome [illegible] about the fourth or fifth year of his reign.[1] He found there several obscure villages without any historical or religious traditions, and but thinly populated; Amenôthes chose one of them, the Tell el-Amarna of the present day, and built there a palace for himself and a temple for his god.[2] The temple, like that of Râ at Heliopolis, was named *Hâit Atonu*, the Mansion of the Disk.[3] It [illegible] however, occupied an inconsiderable part: it was flanked by brick storehouses and houses, and was surrounded by a stone wall. [illegible] show that the temple was [illegible] of the period, but that it was almost devoid of [illegible] with the usual decorations.[4] The palace was

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

built of brick; it was approached by a colonnaded gateway, and contained vast halls interspersed with small apartments for the accommodation of the royal household, as well as rooms for the necessary provisions, besides gardens which had been hastily planted with rare shrubs and sycamores. Fragments of its furniture and of the [illegible] of the utensils used in the different chambers are still unearthed from among the heaps of rubbish, and the cellars especially are full of potsherds and cracked jars, on which we can still see [illegible] tion of the reign, and the vineyard from which the wine came [illegible]

Altars of massive masonry rose in the midst of the courts, on which the king [illegible] heaped-up offerings and burnt [illegible] the king, to the sound of the [illegible] in the [illegible] of Atonu.[1] A few painted and gilded columns supported the roofs of the principal apartments [illegible] where the walls and pillars were coated with a cream-coloured stucco or whitewash, on which scenes of private life were depicted in colours. The pavement, like the walls, was also decorated [illegible] some of the halls which seem to have belonged to the harem.

[illegible]

[1] [illegible]

[illegible] and [illegible] [illegible] the palace. [illegible] rectangular pool of water containing [illegible] lotus-flowers in full bloom, the edge [illegible] with water plants and flowering shrubs among which birds fly and [illegible] grazed and gambled, on the right and left were deep [illegible] rows of stalls laden with fruit, while at [illegible] end of the room were seen the grinning faces of a gang of negro and Syrian prisoners separated from each other by [illegible] of the type of coloring to [illegible] and the animals are treated with great realism and reality.[1] The Pharaoh had collected about him several of the best artists then to be found at Thebes, putting them under the direction of Bekenkhonsu, the chief of the corporation of sculptors, and probably others subsequently joined these from provincial studios. Well, for there was not a king, for honors and to be built for all the courtiers and government officials who had been called to find in the king's act to a few years a large town had sprung up, which was called Khemenu, or the "Horus of the Desert." It was built on a regular plan, with straight streets and open spaces and divided into two separate quarters, [illegible] with [illegible] and shady trees.[2] Workmen and began to flock to the new city, useful foreigners, [illegible], [illegible] and all who followed any trade [illegible] to the luxury of a capital. The king appointed a treasury for it from the amount [illegible] of the State, thus compelling the god Thot to contribute to the fortune of Akhenaten, he had [illegible] monuments placed on the mountains, from Gebel Tukh to Deshlut on the west and from [illegible] to Gebel Abu Fedah on the eastern bank. It was a real new capital for the divine pharaoh.

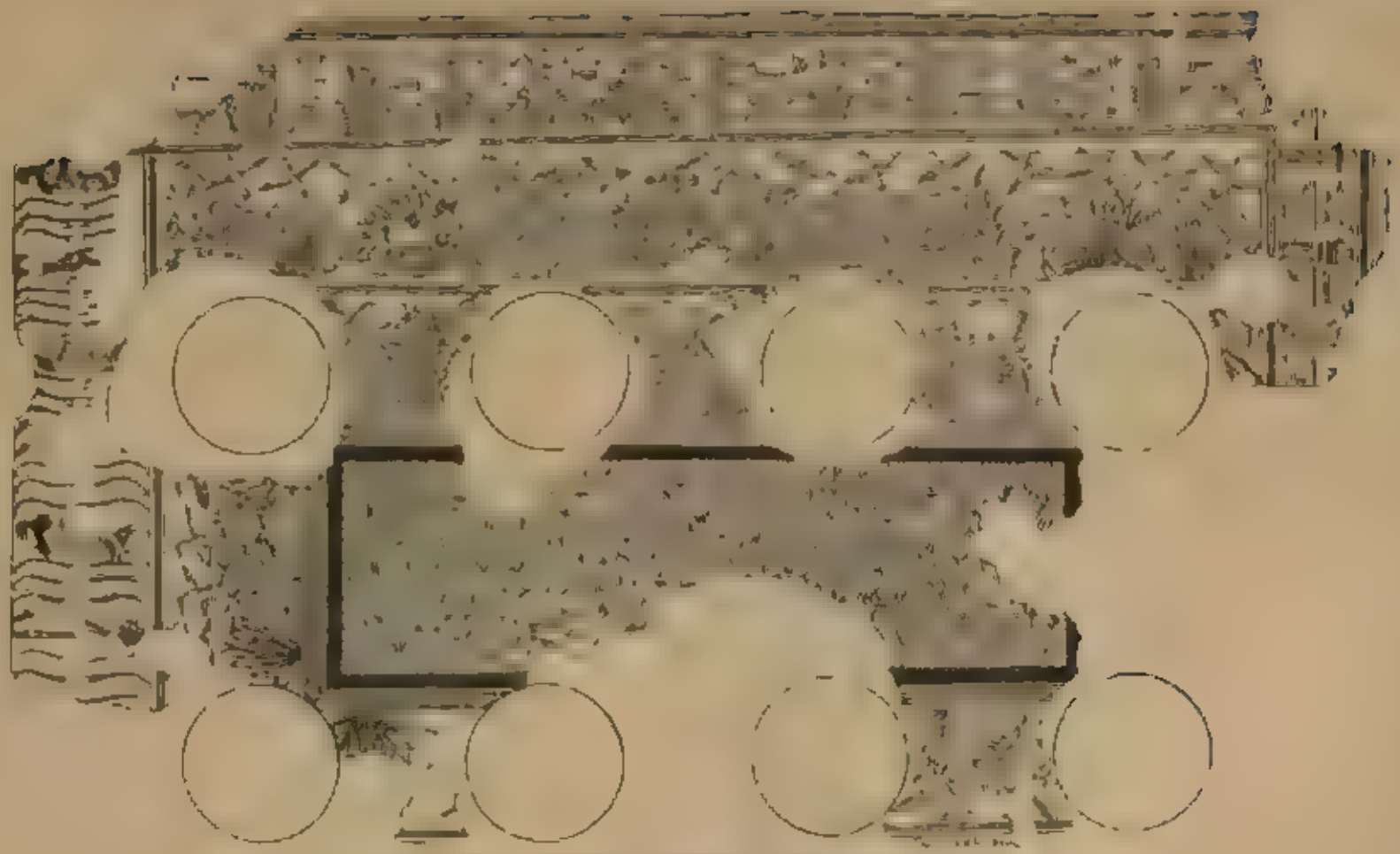
At no [illegible] of the houses of the Sun was perhaps the most material cult of those assigned by the Egyptians. He was both Ra, the good god who represents truth, the lord of the solar course, the lord of the task [illegible] Atenaten, the lord of earth, the living disk with its rays up the two worlds, the living Horus-Akhti who rises in the east and bearing the name

[illegible] Khemenu, pls. III, IV.)

[illegible]

[illegible]

[illegible] the Nile.



of Sun, which is link, the eternal master of life."[1] His priests exercised the same functions as those of Heliopolis, and his high priest was called "Ouîrû maû," like the high priest of Heliopolis. This functionary was a certain Merirî, upon whom the king showered his favours, and he was for some time the chief authority in the State after the Pharaoh himself. Atonu was represented sometimes by the ordinary figure of Horus,[2] sometimes by the solar disk, but a disk whose rays were prolonged towards the earth, like so many arms ready to lay hold with their little hands of the offerings of the faithful, or to hold out to mortals the crux ansata, the symbol of life. The other gods, except Amon, were always in harmony with his cults. Atonu persecuted him and tolerated him only at Thebes, and required, moreover, that the name of Amon should be effaced wherever it occurred, but he respected Ra and Horus and Harmakhis — all, in fact, but Amon. He was content with being regarded as their king, and he strove rather to become their chief than their destroyer.[3] His nature, moreover, had nothing in it of the mysterious or ambiguous; he was the glorious torch which gave light to humanity, and which was seen every day to shine in the heavens without ever losing its brightness or becoming weaker. When he disappears the world rests in darkness, like those dead who lie in their rock-tombs, with their heads swathed, their nostrils stuffed up, their eyes sightless, and whose whole property might be stolen from them, even that which they have under their heads, without their knowing it; the lion comes from his lair, the serpent is out ready to bite, it is as obscure as in the oven, the earth is silent while he who creates everything dwells in his horizon. He has hardly arisen when Egypt becomes festal, men awake, one rises on one's feet; when they have washed and clothed themselves, they uplift their adoring hands, and the whole earth attends to its work; the animals betake themselves to their pasturage, trees and grasses are verdant, birds fly from their marshy thickets, their wings outstretched in adoration of thy spirit, the cattle skip, all the birds which were in their nests shake their pinions when thou risest for them, the boats come and go, for every way is open at thy appearance, the fish of the river leap before thy face, thy rays penetrate upon the ocean. It is [illegible] that all [illegible] [illegible] [illegible]

[illegible]

the infant in its mother's womb; he alone and at his good pleasure, he consoles it in the maternal womb, giving forth the breathings which animate all that he creates, and when the infant escapes from the womb on the day of its birth, thou openest his mouth for speech, and thou satisfiest its necessities. When the chick is in the egg, [illegible] thou givest to it the air which is within to keep it alive; when thou hast caused it to be developed in the egg to the point of being able to break it, it goes forth proclaiming its existence by its cackling, and walks on its feet from the moment of its leaving the egg." Atonû presides over the universe and its generations without the help of human beings, both Egyptians and foreigners. The celestial Nile springs up in Hades far away in the north; he makes its current run down to earth, and spreads its waters over the fields to bring the inundation in order to nourish his creatures. He rules the seasons, winter and summer; he constructs the far-off sky in order to display himself therein, and to look down upon the world below. From the moment that he reveals himself there, "cities, towns, tribes, routes, rivers, all eyes are lifted to him, for he is the disk of the day upon the earth." The sanctuary in which he was worshipped was only his divine shadow, for he himself never leaves the firmament. The worship assumes none of the severe and gloomy forms of the Theban cults: songs resound therein, and hymns accompanied by the harp or flute. Incense, cakes, vegetables, fruits and flowers were presented to him, meats, and only on very rare occasions were those bloody sacrifices in which the other gods delight. The king made himself supreme pontiff of Atonû and took possession of the high priesthood. He himself celebrated the office at the altar of his god, and we see him [illegible] offering [illegible] from on high. [illegible] [illegible] and preached [illegible] [illegible] and protected by it. The [illegible] of the [illegible] and religious

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible] of them seem to be lifted.

[5] [illegible]

[6] [illegible]

[illegible] of the solar [illegible] received also the [illegible] of [illegible] personal [illegible] as [illegible] an ardent [illegible] to the [illegible] god. [illegible] of [illegible] the king [illegible] the name of [illegible] of the [illegible] and all the [illegible] of his family, as well as [illegible] at court, [illegible] the [illegible] of the [illegible] followed [illegible] wherever [illegible] the vulture, the [illegible] of Mut, which [illegible] the idea of mother, was also avoided [illegible] the king would have nothing about him [illegible] the [illegible] of the gods or goddesses of Thebes [illegible] have been fatal to them and their [illegible] of Egypt [illegible] the reign of the young king [illegible] might naturally have been expected. After having been [illegible] of [illegible] Amon was [illegible] as [illegible] the [illegible] of [illegible] which he had [illegible] before the [illegible] He had [illegible] as king [illegible] and [illegible] rank, but [illegible] the [illegible] of the [illegible] which he had had [illegible] the [illegible] of the [illegible] for he was [illegible] the temple of Amon was [illegible] the [illegible] of his own [illegible] and [illegible] the [illegible] Amon [illegible] at the [illegible] temple of [illegible] the [illegible] this [illegible] of [illegible] of his [illegible] would have been [illegible] The [illegible] of the people [illegible] as well [illegible] the [illegible] with [illegible] to

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[illegible]

[illegible] to [illegible] and afterwards became the type of confession of faith of the Lord [illegible] [illegible] certain distance turned his head to the new cult, and on his coffin of his tomb display to our eyes the proofs of his apostasy on the right-hand side Amon is the only object of his devotion, while on the left he declares himself an adherent of Atonû. [illegible] formulas, [illegible] representations of the [illegible] demeanour of the figures are at issue with each other in the scenes on the two sides of the door, and if we were to trust to appearances only, one would think that the two pictures belonged to two separate tombs, or were concerned with two individuals strangers to each other.*

THE NAME OF ATONÛ.†

The right [illegible] the goal and the process was so complete [illegible] that the sovereign was obliged to change, if not his face and expression, at least the

[illegible]

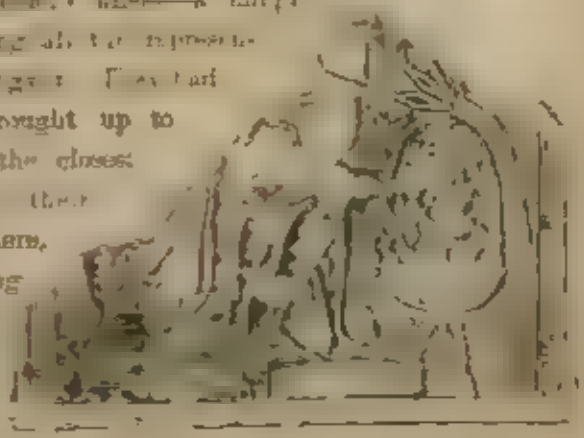
[illegible] in which they were represented. [illegible] and personal [illegible] Egyptian [illegible] that interference with one implied interference with the other. [illegible] would not [illegible] to be [illegible] as he was when [illegible] and, in fact, the [illegible] representations differ from each other to such a degree that there is some doubt at moments as to their identity. Amenôthes is hardly to be distinguished from his father; he has the same regular and somewhat [illegible] features, the same [illegible] body and conventional shape as those which we find in the orthodox Pharaohs. Khûenaton affects a long and narrow head, conical at the top, with a retreating forehead, a large aquiline and pointed nose, a small mouth, an enormous chin projecting in front, the whole being supported by a long, thin neck. His shoulders are narrow, with little display of muscle, but his breasts are so full, his abdomen so prominent, and his hips so large, that one would think they belonged to a woman. Etiquette required the attendants upon the king, and those who aspired to his favour, to be portrayed in the bas-reliefs of temples or tombs in all points, both as regards [illegible] and demeanour, like the king themselves. It is not improbable that the [illegible] of the court [illegible] after having been the [illegible] of Amenôthes, came to adopt, without a [illegible], [illegible] of Khûenaton. The [illegible] at Tel-el-Amarna contain, to [illegible], nothing but [illegible] profiles, [illegible] heads, [illegible] figures, and [illegible] standing. The method of these is one that lends itself readily to caricature, and the artists have exaggerated the various details [illegible] to the [illegible], of rendering the representations grotesque. There was [illegible] in the king to be [illegible] and several of his [illegible] attributes [illegible] a [illegible], almost [illegible] grace, which is by no means lacking in dignity. He was a good and affectionate [illegible] who was passionately fond of

[illegible]

[illegible]

[illegible]

[illegible] Nofrîtîti, [illegible] If he [illegible] he [illegible] She [illegible] him [illegible] Solar [illegible] ministered to him [illegible] life, when [illegible] from [illegible] no longer that we find [illegible] representations [illegible] They had six daughters, whom they brought up to live with them on terms of the closest intimacy; they accompanied their father and mother everywhere, and are exhibited as playing [illegible] parents are engaged in performing the duties of their office. The [illegible] bounty of the king were [illegible] the scribes [illegible] have left us [illegible] gold and [illegible] bestowed on Mari[illegible] around him while he is receiving [illegible] When [illegible] where [illegible] to return [illegible] the great [illegible] When [illegible] married [illegible] the king's daughters, [illegible] freely during the wedding feast [illegible] and [illegible]



[illegible]

[illegible]

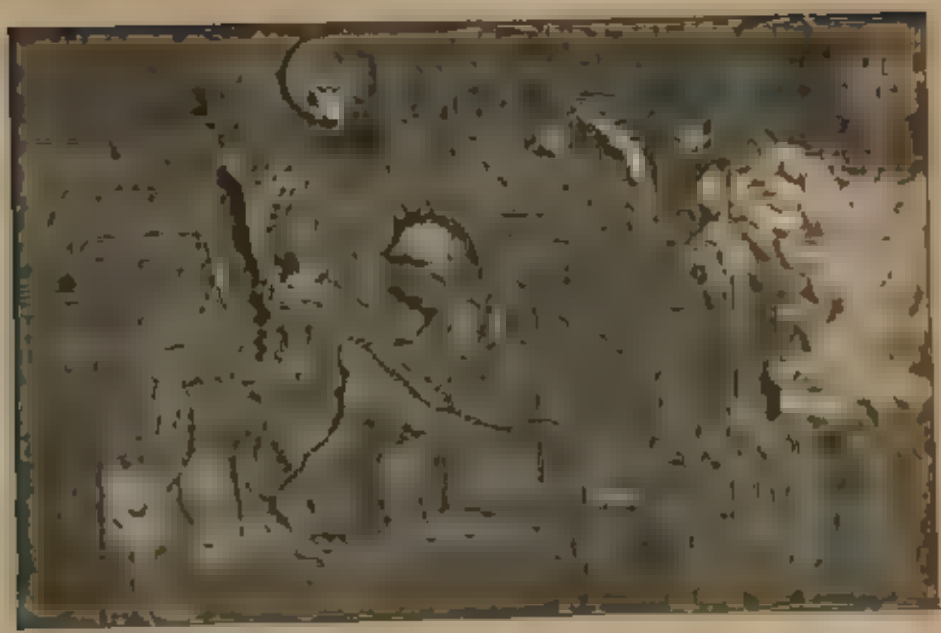
[illegible] iii. 97 a, 106, 108.

[illegible] Lepsius, Denkm., iii. 91 a, 100 b, 110 a, b.

[illegible]

[illegible], which inclines me to prefer Tîîi.

[illegible]



[illegible][1]

to watch jealously over the ordinary progress of government and foreign affairs. The architects too were not allowed to stand idle, and without taking into account the repairs of existing buildings, had plenty to do in constructing edifices in honour of Atonû in the principal towns of the Nile valley, at Memphis,[2] Heliopolis,[3] Hermopolis,[4] Hermonthis,[5] and in the Fayûm.[6] The provinces of Ethiopia remained practically in the same condition as in the time of Amenôthes III.;[7] Kûsh was peaceful, notwithstanding the raids which the tribes of the desert were accustomed to make from time to time, only to receive on each occasion vigorous chastisement from the king's viceroy. The sudden degradation of Amon had not brought about any change between the Pharaoh and his princely allies in Asia. The aged Amenôthes had, towards the end of his reign, asked the hand of Dushratta's daughter in marriage, and the Mitannian king, highly flattered by the request, saw his opportunity and took advantage of it in the interest of his treasury

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[1] Drawn by Faucher-Gudin, from a photograph by Insinger, taken in 1882.

[2] [illegible], On some Remains of the [illegible] at Memphis, in the [illegible], pp. [illegible]–134. [illegible]

[3] [illegible]

[4] [illegible]

[5] [illegible]

[6] Wiedemann, Ægyptische Geschichte, p. 400.

[7] [illegible] the XII[illegible] year [illegible] those of Syria (Id. Ibid., pl. 100 b, ll. 1–[illegible]).

He [illegible] the amount of the dowry, [illegible] a considerable sum of gold, and when the affair had been finally arranged to his satisfaction, he despatched the princess to the banks of the Nile. On her arrival she found her affianced husband was dead or, at all events, dying. Amenothes IV., however, stepped into his father's place and inherited not his throne with his crown.[1] The new king's relations with other foreign princes were no less friendly. The chief of the Khita (Hittites) congratulated him on his accession,[2] the king of Alasia wrote to him to express his earnest desire for a continuance of peace between the two states.[3] Burnaburiash of Babylon had, it is true, hoped to obtain an Egyptian princess in marriage for his son, and being disappointed, had endeavoured to pick a quarrel over the value of the presents which had been sent him, together with the notice of the accession of the new sovereign.

[illegible]

But his kingdom lay too far away to make his ill-will of much consequence, and he contented himself with [illegible]. In Cœle-Syria and Phœnicia the old order remained unchanged. The vassal cities were in a perpetual state of disturbance, though not more so than in the past. Aziru, son of Abdashirta, chief of the country of the Amorites, had always, even during the lifetime of Amenothes III., been the most turbulent of vassals.[4] The annalists states of the Orontes and of the coast slant Aziru had been laid waste by his repeated incursions and troubled by his intrigues. He had taken and pillaged twenty towns, among which

[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

were Zimrida, [illegible], Iapakhi, and [illegible], and he was already threatening Byblos, [illegible] and [illegible]. It was useless to complain of him, for he always managed to exculpate himself to the royal messengers. Khai, Dudu, Amen[illegible] [illegible] and in turn all pronounced him innocent. Pharaoh himself, after calling him to appear in Egypt to give an explanation of his conduct, had let himself be won over by his fair speaking and had at once [illegible] him. The other princes, who lacked his cleverness and power, tried to imitate him, and from north to south the whole of Syria could only be compared to some great arena in which fighting was perpetually carried on between one town and another: Tyre against Sidon, Sidon against Byblos, Jerusalem against Lachish. All of them appealed to Khuniatonu, and pleaded to have him on their side. Their despatches, as received by [illegible], and [illegible] of them at the present day, would lead us to imagine that Egypt had lost her supremacy. The Egyptian ministers, however, were not alarmed by them, and continued to refuse material support to any of the petty princes, except in a few rare cases, where a too prolonged [illegible] to [illegible] would have provoked an open revolt in some part of the country.

Khuniatonu died young, about the XVIIIth year of his reign.[1] He was buried in the depths of a ravine in the mountains to the east of the town, and his tomb remained unknown until the last few years. Although one of his daughters who died before her father had been interred there, the place seems to have been entirely unprepared for the reception of the king's body. The sarcophagus chamber and the passages are scarcely even roughly hewn, and are entirely devoid of decoration. The other tombs of the nobility are divided into two groups, separated by the ravine reserved for the burying-place of the royal house. The noble families possessed [illegible] their own tombs on the slopes of the hills, the common people were laid to rest in pits here and there, almost on the level of the plain. The cutting and decoration of all these tombs had been entrusted to a company of contractors, who had executed them according to one stereotyped plan without any variation, except in size.[2] Nearly all the walls are bare, or present but few inscriptions; those tombs only are completed whose occupants died before the Pharaoh. The façades of the tombs are cut in the rock, and contain, for the most part

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[1] [illegible]

[2] [illegible]

[illegible]

but one door, the jambs of which are covered on both sides by several lines of [illegible] the [illegible] of the radiant disk on the lintels, together with the cartouches containing the names of the king and god. The chapel is a large rectangular chamber, from one side of which opens the [illegible] passage leading to [illegible] supported by columns, having capitals decorated with designs of flowers or of geese hanging from the abacus by their [illegible] [illegible] Amarna presents a difference to the [illegible] which prevailed in other parts of Egypt. The Tomb of Ouasa was supposed to [illegible] or else to take wings to heaven and depart with the Aten, or, [illegible] would embark with R[illegible]. The same funerary furniture is needed for the deceased as in other local cults—ornaments of

[illegible] after a photograph by [illegible]

[illegible] the drawing of the column ornamented with geese [illegible] Prisse, *Monuments de l'Art Égyptien*. Fragments of [illegible] palace of the king, in the middle of the ruins of the town, by Fraser [illegible] Newberry, *In Hyenas to Nilus* [illegible] [illegible] differences. [illegible] the inscriptions for the soul of Mahri, the high priest of Aboo [illegible] and the female as the [illegible] of the same kind (Wallis Budge, *Proceedings* [illegible] of the Society of Biblical Archæology, vol. xvii. pp. [illegible])

titles as posts, models, and *labourers* or "Begs-relients" to labour for the dead man in the fields of Iaru. These of Khuenaton were, like those of Amenophis III, actual statuettes of great or admirable workmanship. The dead who made Iaru their home retained the same rank in it that they had possessed here below, and in order to ensure the enjoyment of it, they provided, or caused to be supplied to the tombs, the events of their earthly career. A relief of Khuenaton would naturally represent the manners and customs of his native time, and this would account for the local colouring of the scenes in which we see him taking part. They bear no resemblance to the traditional pictures of the buildings and gardens of Thebes with which we are familiar, we have instead the pavilions, kiosks, and pylons of the new city, the courts planted with sycamores, its treasuries, and its storehouses. The sun's disk hovers above and darts its protective rays over every object, its hands pass at the [illegible] the nostrils of the various members of the family, who are recognizably the queen and her daughters. They handle the offerings of bread and cakes, they extend them into the governor of warehouses to pilfer or to [illegible]. Throughout all these scenes Khuenaton and the ladies of his harem seem to be interpreters. Here he visits one of the officers, there he pays to the temple for the dedication of a sanctuary. His chariot fell well at a little distance behind the principal one, making its way powerfully through the crowd. The pole of the carry and the shoulders of the guard with Egyptian [illegible] are [illegible] him and bear a path among the crowd, the high priest Mahu stands at the gate to receive him, and the country is brought to a close by a distribution of gold necklaces or rings, while the population dances with delight before the [illegible]. Meanwhile the slaves have cooked the repast, the dancers and musicians will in their chambers have rehearsed for the evening festival, and the inmates of the house carry on animated dialogue during their meal. The style and the technique of these wall paintings bid fair to be very unlike those in the necropolis of the preceding period, and there can be no doubt that the artists who decorated these mansions were trained in the schools of Thebes. Their drawing is often very refined, and there is great freedom in their composition. The perspective of some of the bas-reliefs almost comes up to our own, and the movement of numerous crowds is indicated with perfect accuracy. It is, however, not safe to conclude from these examples that the artists who executed them would have developed Egyptian art in a new and better direction had not subsequent events caused a reaction against the worship of Aten and his priests. Although the tombs in which they worked differ from the generality of Egyptian burying-places their originality does not arise from any

[illegible]

[illegible] to break through the [illegible] of the art of the time, it is rather the result of the extraordinary [illegible] of the sovereign whose [illegible] were called on to portray, and the [illegible] they had to treat. That art at any rate [illegible] the [illegible] and drew the model cartoons, evidently possessed a master-hand, [illegible] unmistakable originality and power. No other Egyptian draughtsman [illegible] expressed a child's grace as he did, and the portraits which he sketched of the daughters of his [illegible] playing or dressed at their mother's side, are examples of a [illegible] and delicate grace. But these models, when once composed and finished even to the [illegible] details, were [illegible]

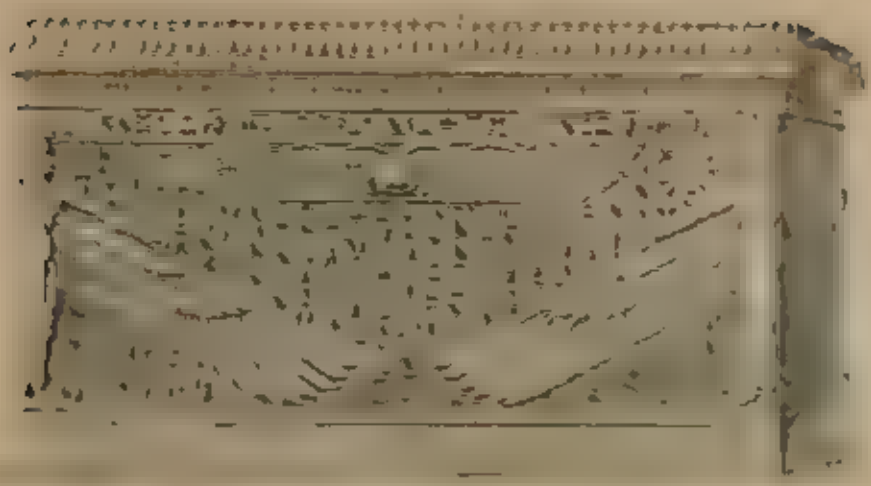
TWO OF THE DAUGHTERS OF KHUENATON.

[illegible]

[illegible]

Mer[illegible] and Tutankhamen, the [illegible] of Akhenaten. The first had been associated in the government by his father-in-law,[illegible] a [illegible] person of the 'Disk,' and he returned to reside in the new capital during the few years of his sole reign.[illegible] The second son-in-law was a son of Amenothes III, probably by a concubine.[illegible] He returned to the religion of Amon, and his wife, stripping the seed of her father, changed her name from Anatenasaten to that of Ankhesenamen. Her husband died [illegible] at the end of two or three years, and after his departure the city fell into decadence as quickly as it had arisen. The streets were [illegible], the palaces and temples stood empty, the tombs remained unfinished and unopened, and the patron god returned to his former state, and was relegated to the third or fourth rank in the Egyptian Pantheon. The town struggled for a short time against its adverse fate, which was not altogether owing to the variety of industries fostered in it by Akhenaten, the manufacture of enamel and colored glass [illegible] being the presence of many workmen, but the latter emigrated [illegible] to Thebes or the neighbourhood of Heliopolis, and the 'Horizon of Aten' disappeared from the [illegible], leaving, of what might have been the capital of the Egyptian empire, merely a mound of [illegible] bricks with two or three fluted columns scattered on the eastern bank of the Nile. Tablets, whose inscriptions and regulations had moved the royal [illegible] [illegible] to [illegible] the post, Tutankhamen continued the [illegible]

[illegible] daughter of Amenophis III, [illegible]



[illegible]

temple of Mut at Karnak,¹ he placed in every case lending the name and figure of Amon, a little ... over the parts where it had been mutilated, enabled the ... to ... the original ..., and the alteration was ... Tutankhamon was succeeded by the ... [illegible] ... after the ... of Amenothes III. ... [illegible] ... temporarily ... [illegible]

[illegible] vol. ii., and LEPSIUS, Denkm., iii. 119 a-g.)

[illegible]

[illegible] the construction of two enormous temples for himself in the [illegible] above Tel-el-Amarna, the paintings in which indicate a complete [illegible] to the faith of the reigning king. But on becoming Pharaoh, he was perpetually restless in his submission to the gods of Thebes and in order to mark more fully his return to the ancient belief, he chose for his royal burying place a site close to that in which rested the body of Amenophis III.[1] His sarcophagus, a large oblong of curved rose granite, still lies open and broken on the spot. Figures of goddesses stand at its four angles and extend their wings along its sides, as if to embrace the mummy of the sovereign.[2] Tutankhamon and Aï were elevated from obscurity to Egypt's throne, from Napata to the shores of the Mediterranean. The provinces of Syria ceased to distress us during their reigns, and paid their accustomed tribute regularly.[3] If their time was short, it was at least happy. It would appear, however, that after their death all sorts of disorders arose in the state. The tombs of Mahu[illegible] give us curious proofs. In the tomb, for instance, of Mahu and Ahlerus, [illegible] are to be found in the monuments. It is possible that we ought not to regard [illegible] as historical personages, but merely as [illegible] popular romance, of the same type as those [illegible], and the adventures of the preceding heroes in the chronicles of the Sons of Horus and Osiris.[4] They were, perhaps, merely shadowy protectors who [illegible] by the chief but [illegible] himself on the seat of Horus. But [illegible] may the XVIIIth dynasty have [illegible] without [illegible] the name of the last of its sovereigns.[5]

Scarcely half a century had elapsed [illegible] when the XVIIIth dynasty reached its height of its power under Amenophis III., and that of its downfall. It is impossible to introduce into impartially [illegible] any kind of [illegible] of an empire [illegible] as an empire

[illegible]

[illegible] pp. 85–90, 131–1[illegible]

[illegible]

[illegible] forced [illegible] upset. When the parts of the mechanism have been once put together and set in motion, and have become accustomed to work harmoniously in proper proportions, [illegible] attempt to except to remove such parts as are broken or worn out, by others exactly like them. To make alterations in the machine in motion, or to introduce new wheels, however ingenious, to this part of the original plan, might perhaps be a violent or a message of the running which perhaps it would be least expected. [illegible] changed [illegible] thought [illegible] transporting operations, and from the [illegible] the [illegible] was not [illegible] in the operation. Whether it was [illegible] Alone [illegible] pressed [illegible] of his people, or whether [illegible] of America were [illegible] in the opinion merely [illegible] management which [illegible] the [illegible] of the [illegible] It appeared [illegible] for the expedition [illegible] dykes, the [illegible] of the [illegible] attempted an alteration in the [illegible] the capital [illegible] might [illegible] the [illegible] of the kingdom would not have [illegible] Fortunately [illegible] Among [illegible] governing power would

[illegible] Duke of Hamilton

[illegible]	[illegible]
I. Angus I. Kirkwood	I. [illegible]
II. Angus II. [illegible]	II. [illegible]
[illegible]	[illegible]
IV. Thomas II. Kirkwood	IV. [illegible]
V. Thomas III. Hamilton	V. [illegible]
VI. [illegible] II. [illegible]	VI. [illegible]
VII. Thomas IV. Hamilton	VII. [illegible]
VIII. [illegible]	VIII. [illegible]
IX. [illegible] IV. [illegible]	IX. [illegible]
X. [illegible]	X. [illegible]
XI. [illegible]	XI. [illegible]
XII. [illegible]	XII. [illegible]
[illegible]	[illegible]

[illegible] error of about fifty years, more or less.

[illegible]

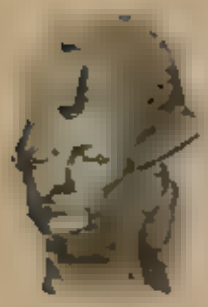
THE REACTION AGAINST EGYPT

[illegible]

[illegible]

[illegible]

[illegible] poem of Pentaûirît—His treaty with the Khâti in the 21 [illegible]



CHAPTER IV.

THE REACTION AGAINST EGYPT

Illustration II.—The people of the sea. Mineptah and the Libyan Chiefs

WHILE [illegible] them a son, either legitimate or illegitimate, there[illegible] dynasty. By such a chance alliance Harmhabi, who was himself descended from Thûtmosis III [illegible] Hatnozamit, was of the royal line, and one of the most beautiful statues in the Gizeh Museum probably represents her. The body is mutilated, but the head is charming in its intelligent and animated expression, in its full eyes and somewhat large, but finely modelled, mouth. The material of the statue is a fine-grained limestone, and its milky whiteness tends to soften the malign

[illegible] which is by Pauthier[illegible] II—Turin Museum

Maspero, Catalogue illustré des Monuments Egyptiens, vol. i. pp. 30, 40).

[illegible]

[illegible] of her [illegible] and state. It is possible that [illegible] was the [illegible] of [illegible] III by his marriage [illegible] It was [illegible], at any rate, and [illegible] that [illegible] his indisputable claim [illegible]. He was born, probably, [illegible] years of [illegible] [illegible] Harmhab [illegible] strong [illegible] with the god [illegible] to be [illegible]

[illegible]

[illegible]

[illegible]

(Maximus Planudes, Monumenta Peccoe, pp. 74, pp. 53, 87).

[illegible]

[illegible]

[illegible]

[illegible] and persecuted by [illegible] but did not recover its prestige under the [illegible] of the immediate successors of his enemy. They [illegible] land [illegible] avowed themselves [illegible] influences; but all this was [illegible] necessary as a matter of religion [illegible] [illegible]

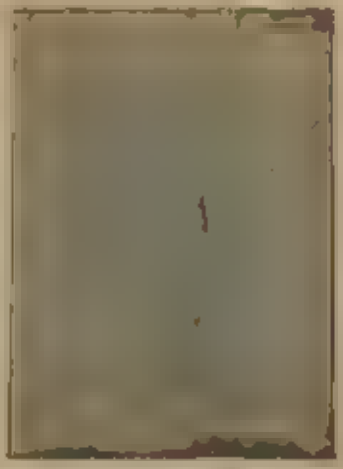
[illegible]

[illegible] the old days and [illegible] [illegible] of Thebes and of the world. [illegible] [illegible] stood, [illegible] the remains of two pylons, which now [illegible] [illegible] [illegible] We shall [illegible] among the ruins of [illegible] [illegible]

---

[1] Drawn by Faucher-Gudin, from a photograph taken by Beato in [illegible].

[illegible] also to purchase their protection. Harmhabi, [illegible] put down injustice and to punish discord, at [illegible] against the magistrates and the double-dealing officials: any of them who was found to have neglected his duty was to have his nose cut off, and was to be sent into perpetual exile to *Zahi*, on the eastern frontier.[1] His commands, faithfully carried out, soon produced a salutary effect, and so he would on no account relax the [illegible]



[illegible]

[illegible]

[illegible]

[1] See pp. 27, 28 of the present work for a notice of Zahi and its environs. [illegible] of one of his cross-gallons.

[illegible]

[illegible] soft material to work upon, rather than a rock almost hard enough to defy the [illegible] plete that the difficulty of the work is forgotten in the perfection of the result.

The dreamy expression of his face, [illegible] from displaying beyond Egypt, as [illegible] Egypt had never given up its claims to [illegible] as far as the plains of Sennar, [illegible] since the time of Amenôthes III no sovereign had condescended, it would appear, to conduct in person the expeditions directed against the tribes of the Upper Nile. Harmhabi was [illegible] imposed upon the Pharaohs the obligation [illegible]

[illegible]

[illegible] to time of the stelæ at Turin.

[illegible]

[illegible]

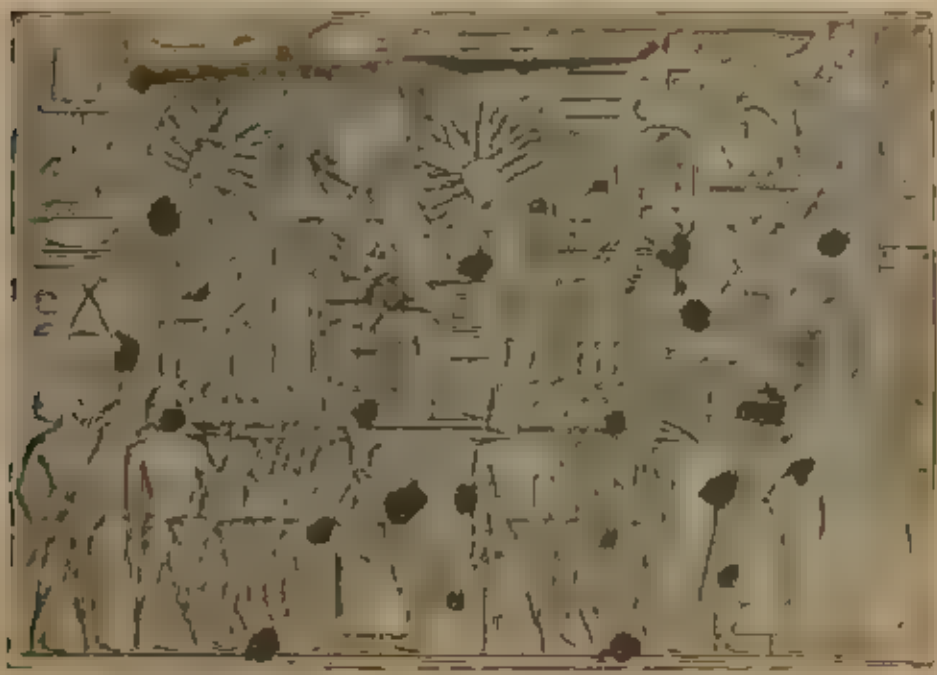
[illegible]

[illegible] At this period [illegible] were ploughing the [illegible] were [illegible] Pharaoh [illegible] in the time of Thutmose III. The [illegible] of Amon [illegible] had begun again. The god, having suffered neglect for half a century, [illegible] than ever [illegible] gold and [illegible] his offices. He required [illegible] for [illegible] slaves, and cattle for his [illegible] [illegible] and [illegible] would [illegible] which [illegible] and [illegible] having [illegible] naturally [illegible] the greater part of the [illegible] turned his attention [illegible] campaign the Egyptian troops [illegible] and [illegible] the expedition [illegible] [illegible] of these [illegible] and the rebel [illegible] given to the flames [illegible] where they were in danger [illegible] peace which was granted to them on the [illegible] of [illegible] paying tribute. We do not exactly know how far he penetrated into the country [illegible] the list of the towns and [illegible] over which he boasts of having triumphed contains [illegible] Arvad [illegible] the Kheta and possibly [illegible] The [illegible] must have felt [illegible] of these [illegible] their chiefs, associated [illegible] presented themselves [illegible]

[illegible]

upon briefly by W. Max Müller (Asien und Europa, p. [illegible]).

[illegible]



THE 221 HOW OF HARSHURI IN THE SANCTUARY OF ABOU SIMBEL.[3]

armies were strong enough to overcome them in the field of battle and to obtain a victory over them.

By the Nahrain to the [illegible] of the Aramæans and Tauens, [illegible] land, for no one knows how many centuries the rude and warlike tribes of the Khati, settled not so much to the south of the Syrian plain as to the population of [illegible] race and language also occupied the upper basins of the Hayas and Euphrates. The Egyptian conquest had been

[1] [illegible]

[2] [illegible]

[3] [illegible]

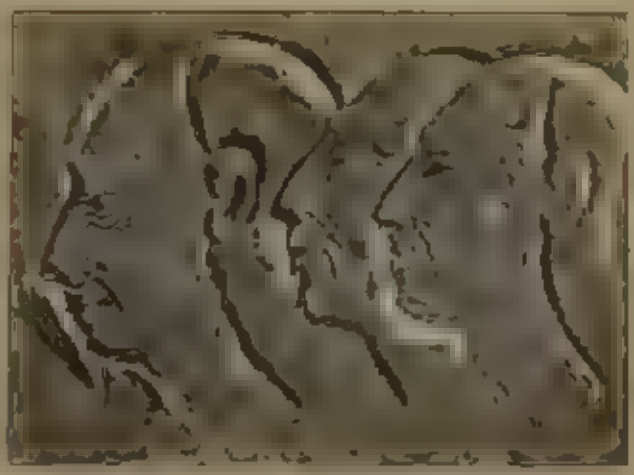
[illegible]

[illegible] on the rise of the Hittite power.

[illegible] p. [illegible] of the present work.

[illegible]

the mind of these ancient [illegible]. The type [illegible] from the [illegible] with them on the march. The Egyptian draughtsmen represent [illegible] as equal in height to the [illegible] wearing helmets and with broad and [illegible] but is [illegible] frequently to obtain in old age. The head is long and heavy, the forehead flattened, the chin moderate in size, the nose prominent, the eyebrows and cheeks projecting, the eyes small, [illegible], and deep set, the mouth fleshy, and usually framed in by two deep wrinkles; the flesh colour is a yellowish or [illegible] than that of the Pha-



[illegible]

[illegible] II [illegible] shown with short sleeves and lines of a suit of [illegible] according to the [illegible] of the [illegible] [illegible] of the [illegible] [illegible] under the right, [illegible] the left [illegible]. They wear shoes with [illegible] and distinctly at the [illegible] they [illegible] bands

[illegible] *Hist.* [illegible], and Lepsius, *Denkm.*, [illegible] [illegible] the Hinge page and that [illegible] Mr. [illegible] [illegible] *Geschichte*, vol. i. p. 245.

[illegible] from [illegible] the Hittites [illegible] engaged in the battle of Qadesh in the time of Ramses II.

[illegible]

[illegible]

[illegible]

have represented the Kaiser with one shoulder

[illegible]

and lastly by W. Max Müller, *Asien und Europa*, pp. 334–350.

[illegible] *Mémoire de l'Ist dans l'Antiquité*, vol. ii. p. 267.

[illegible]

that these deities were, like their Phœnician and

and female, were of gigantic stature, and were

set up an altar or a [illegible] representing him—such as a bull or a stag or winged goat. The temples [illegible] have been preserved, [illegible] never have been [illegible] either large or magnificent; the favourite places of worship were the tops of mountains, the vicinity of springs, or the shades of mysterious grottoes, where the deity revealed himself to his priests, and received the faithful at the solemn feasts celebrated several times a year.[1]

We know as little about their political organisation as about their religion. We may believe, however, that it was feudal in character, and that every town had its hereditary chief and its proper gods; these chiefs collectively rendered obedience to a sovereign king, whose effective authority depended upon his character and age.[2] The various contingents which the sovereign could collect together and lead, could, if he were an energetic general, hold their own against the [illegible] and veteran troops of Egypt. Still they were said to be ill-equipped, and contained the elements of an excellent army, superior in quantity and quality to any Western Syria had ever been able to put into the field. The infantry consisted of a limited number of archers and of pikemen, [illegible] neither shield nor cuirass, but merely [illegible] by way of protective armour, a pointed head-dress ornamented with a tuft. The rank and file of the army carried a short sword and broad-bladed dagger, or, more generally, short thin [illegible] with a two-edged blade very broad at the base and terminating in a point. Their mode of attack was in close phalanxes, whose shock must have been hard to bear, for the soldiers forming them were in part at least recruited from among the strong and hardy mountaineers of the Taurus.[3] The chariotry comprised the nobles and the rest of the army, but it was differently constituted from that of the Egyptians, and employed other tactics. The Hittite chariots were heavier and the framework, instead of being [illegible] was panelled on the sides, the contour at the top

---

[1] [illegible] *[illegible]* [illegible]
Winckler, *Der Thontafelfund*, [illegible]
[illegible]

[2] [illegible]

[3] [illegible]

[illegible] shown as the King of the [illegible] (see pp. 387, 388 of the present work). The existence of a similar feudal organisation from the time of the XVIIIth dynasty is furnished [illegible] shields, Khiti, and all the Khâti had given to the rebel.

[illegible]

being sometimes quite square, at other times rounded. It was bound together in the front by two bars of metal, and strengthened by straps of copper or bronze, which were sometimes plated with silver or gold. There were no quivers, as in Egyptian chariots, for the chariot-warriors rarely resorted to the bow and arrow. The occupants of a chariot were three in number: the driver, the shield-bearer, whose office it was to protect his companions by means of a shield, sometimes of a round form with a segment taken out on each side, at other times square; and finally, the warrior, with his sword and lance. The Hittite [illegible] had brought into relations with Thûtmosis III. and Amenôthes II. were not able to [illegible] themselves completely [illegible] the [illegible] around them. It is owing probably to the [illegible] of their commanders or to the littleness of their [illegible] that we must ascribe the [illegible] part they played in the revolutions of the Eastern world at this time. The [illegible] of a strong military power on their southern frontier was certain to [illegible], to say nothing but [illegible] to them, if they could not [illegible] by entering into a great struggle with [illegible] they could without compromising themselves too much [illegible] attacks and intrigues [illegible] to their own profit. Pharaoh's generals were [illegible] the invading troops, and the [illegible] at Thebes [illegible] but these [illegible] had little effect in restraining the Hittites. They continued, in spite of [illegible], to march southward and to [illegible] from the Egyptian government [illegible] year after year. [illegible] the [illegible] and all the disaffected who wanted to be free from foreign oppression [illegible] and his son Aziru [illegible] themselves to

[illegible]

[illegible]

[illegible] *et seq.*

[illegible]

[illegible]

[illegible] and lakes of fluctuating extent. The largest of these lakes, called [illegible] and its proportional extent varies with the [illegible]. In fact the plateau of this region is [illegible] but an extension of the highlands of Central Asia, and has the same vegetation, fauna, and climate, the same extremes of temperature, the same [illegible] of life and the same [illegible] and poverty [illegible] character as the latter. The maritime portions are of an entirely different aspect. The west [illegible] coast [illegible] is furrowed by deep valleys opening out to the sea, and the rivers [illegible] the Hermos, the Caystros, and Mæander, which flow [illegible] form [illegible] effective sources of wealth, bringing down with them [illegible] supply of [illegible] which deposited at their mouths [illegible] and to encroach upon the sea. The littoral is penetrated [illegible] creeks, and is fringed with [illegible] Lesbos, Chios, Samos, Cos, Rhodes—of which the majority are near enough to the continent [illegible] far enough away to be secure from the effects of any violent disturbances which might occur on the mainland. The Cyclades [illegible] between Asia and Europe, the great blocks which have taken [illegible] bridge. The [illegible] bring together the two continents [illegible] them. Two groups of heights [illegible] central plateau [illegible] in the [illegible] the volcanic [illegible] A rocky and rugged [illegible] the west of [illegible] heights [illegible] At the extreme eastern point of the coast, [illegible] Syria, the [illegible] classical geographers [illegible] by the name of the [illegible] the Interior, Cilicia Trachea.

The populations dwelling in this peninsula [illegible] very diverse races. On the south and south-west [illegible] inhabitants of [illegible] On the northern [illegible] the valleys of the [illegible] and Mount Argæus [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] land of the [illegible], were the Mæonians, the Leleges and the Carians. The first had their seat to the south of Troy and of the Mysians; the Mæonians lived in the fertile valleys of the Hermus, Cayster and Mæander. They were divided into several branches, such as the Lydians, the [illegible] the [illegible], and the Shardana, but their most ancient traditions looked back with pride to a flourishing state to which, as they alleged, they had all belonged long ago on the slopes of Mount Sipylus, between the valleys of the Hermus and the Gulf of Smyrna. The traditional capital of that kingdom was Magnesia, the most ancient of cities, the residence of Tantalus, the father of Niobe and of Pelops. The Leleges are met with [illegible] in many points at the same time, but always connected with the most ancient memories of Greece and Asia. The majority of the strongholds of the Leleges [illegible] belonged to [illegible] and [illegible] on the Saronic Gulf boasted of having been one of their colonies, while several other towns of the same name, far distant from each other, enable us to form some idea of the extent of their migrations.[1] In the time of Strabo, [illegible] deserted sites were shown at which the natives [illegible] that once sheltered the Leleges. The Carians were dominant on the southern angle of the peninsula and in the Ægean islands, and the Leleges [illegible], or were sometimes reckoned with them. The Carians [illegible] powerful tribe of [illegible] the [illegible] were in the eyes of the Greeks hardly to be separated from the mountainous district where they were at present, where all the tribes extended as far as the [illegible] district of the Troad [illegible] the north of Mount Ida [illegible] and there was a time [illegible] of the Middle Empire [illegible] which Attica [illegible] Greece, and Crete [illegible]. These three peoples, the [illegible] Carians, and Leleges, were so entangled together in those ages, that we cannot venture now to trace the lines of demarcation between them, and are often obliged to apply to them collectively what only is appropriate to one [illegible] only [illegible].

However that may be, the power [illegible] extended to all that part of [illegible] have now [illegible] the name of [illegible]. It would appear that [illegible] with [illegible] on the south-west, [illegible] place, and the [illegible] [illegible] the [illegible] the [illegible], [illegible] of the king of the [illegible], and [illegible]

[illegible]

[1] [illegible] where all the classical texts relative to these people are collected.

with one in peace as well as in war. It embraced also the upper course of the Euphrates and its affluents, as well as the region situated between the Euphrates and the Halys, but its frontier in this direction was extremely fluctuating, and our researches fail to follow it. It is scarcely probable that it extended considerably towards the west and north-west in the direction of the Ægean Sea. The fertile valleys and plains of Lycaonia and the desolate steppes of the central plateau, have always presented a barrier difficult to surmount by any invader from the east. If the home of the people called Hittites, or by a thinly-veiled euphemism, the "south-land," was the scene of a horrible massacre, or of a rout, then the battle-hordes easily fled southwards. They must have preferred to settle on some of the slopes of the Taurus and the Lycaonian steppes, in mineral wealth and from which they could have sent an irresistible avalanche. The extraordinary working of metals in this region had its roots from time immemorial, and its traffic from neighbouring and distant countries, at first from the south to supply the needs of Syria, Cilicia and Egypt, later from the west for the requirements of the central kingdom of the Hittites. Two routes, starting from the Cilician Gates on the one hand and the Euphrates on the other, met at the point where naturally enough and thus formed a commercial route, along with the course of commerce, as well as military expeditions, eight hundred and more years before Christ. Starting from the cultivated regions of Mesopotamia, the road proceeded up the valley of the Halys from west to east, then, leaving the highlands of the central plateau and taking a tributary valley and turning to the south-east, it reached the valley of the Halys. Crossing this river twice, for the first time at a point about two thirds of the length of its course, and for the second time at a point about two thirds of the length of its course, and for the second time at a point about two thirds of the length of its course, it turned towards the Taurus and passed at Mazaca, the modern Kaisarieh, to the Upper Tigris, to Nisibis, to Singara, and to Nineveh. Along the Euphrates further east beyond the mountain range, there was a walled city of Carchemish, with the road which led to the Nineveh road, and also to the Persian Gulf.

[illegible]

[illegible] when they were [illegible] and the great land route which [illegible] pass through their country [illegible]

[illegible] brought them [illegible]

[illegible]

[illegible] See as to this [illegible], p. 200 of the [illegible]

[illegible]

They were always ready to [illegible] light craft, which would bring them [illegible] to the nearest [illegible] They were frequently fortunate enough to [illegible] plenty of booty [illegible] frequently [illegible] It was a case [illegible] them to the sword [illegible] them as slaves [illegible] them into the army [illegible] for the empire was not [illegible] on the west [illegible] people of [illegible] The revenue of the [illegible] taken from Egypt [illegible] them.

[illegible]

[illegible]

which, leaving the two powers in possession respectively of the country each then occupied, gave a legal sanction to the existence of the empire of the Khâti at the expense of Egypt.¹ Syria [illegible] equal parts, stretching from Byblos to the sources of the Jordan and Damascus; the northern portion, formerly tributary to Egypt became a Hittite possession, while the southern, consisting of Phœnicia and Canaan,² which the Pharaoh had held for a long time with a more effective authority, and had more recently occupied, was returned to Egypt. This could have been but a provisional arrangement [illegible] altogether renounced the hope of recovering some day the lost conquests of Thûtmosis III., the Khâti, drawn by the same instinct which had urged them [illegible] southward, were not likely to be content with less than the expulsion of the Egyptians from Syria, and the absorption of the whole country into the Hittite dominion. Peace was maintained during Harmhabi's lifetime. We know nothing of Egyptian affairs during the last years of his reign. He [illegible] he may have had no male heir to succeed him.³ Ramses, who succeeded him, did not belong to his family, or was only remotely connected with it.⁴ He was already an old man when he ascended the throne, and we ought perhaps to identify him with one of the [illegible] of the Ramses who flourished under the last Pharaohs of the XVIIIth dynasty.

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[1] [illegible] Egyptians, pp. [illegible] short reign of the latter Pharaoh [illegible] of a treaty concluded with [illegible], looks back to the [illegible]

[2] [illegible] Recueil de Travaux, vol. xvii. pp. 41-42. [illegible]

[3] [illegible] year VII. of Harmhabi [illegible] pp. 122-125, and [illegible] it is possible that the year XXI. may [illegible]

[4] [illegible] Brugsch (Gesch. Ægyptens, p. 450) and Ed. Meyer [illegible] to Ramses I. a younger brother of Harmhabi. This [illegible]

[illegible] Thebes under K[illegible] [illegible] who [illegible] of the Disk. He [illegible] important [illegible] all the [illegible] [illegible] in the government from the second

[illegible]

year.[4] He undertook a short military expedition into Ethiopia, and perhaps a raid into Syria; and we find remains of his monuments in Nubia, at Bohani near Wady Halfa, and at Thebes, in the temple of Amon.[5] He [illegible] little activity, his advanced age preventing him from entering on any serious undertaking; but his accession nevertheless marks an important date in the history of Egypt. Although Harmhabi was distantly connected with the line of the Ahmessides, it is difficult at the present day to [illegible] XVIII[illegible] XIX[illegible] of Thebes [illegible]

[illegible]

[illegible] Fragments of [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

position on the slope of a rocky hill, close to a small lake, and defended the approaches to the vale of [illegible]. It surrendered at the first attack, and by its fall the Egyptians became possessed of one of the [illegible] provinces in the southern part of Kharu. This result having been achieved, Seti took the caravan road [illegible] on the northern [illegible], and pushed forward at full speed towards the Hittite frontier. It was probably unprotected by any troops,

[illegible], WHERE SETI I. [illegible]

and the Hittite king was absent in some other part of his empire. Seti [illegible] the [illegible] seized [illegible] and [illegible] by a sudden attack, [illegible] at [illegible] direction towards the Mediterranean, [illegible] the Lebanon to cut timber from their mountains for the [illegible] which he was contemplating at the temple of the Theban Amon, and [illegible] returned by the coast road, [illegible] on his passage [illegible] the [illegible] of [illegible]. The [illegible] was colonised by [illegible] the [illegible] of [illegible] of Zahi [illegible] with [illegible], both [illegible] and

---

[illegible] Lortet, [illegible] 237 [illegible], but Chabas rightly [illegible]
[illegible]
the town bore the same name as the country.

Drawn by Boudier, from a photograph by Emil Brugsch-Bey.

[illegible]

[illegible]

[illegible]

[illegible] as the expression of an [illegible] simply [illegible] rather than "the world

[illegible] power in consequence of his ceaseless vigilance.

[illegible]

[illegible]

[illegible]

[illegible] in magnifying from physical [illegible] with a [illegible] of [illegible].

[illegible] Drawn by Rouillac, from a photograph by Emil [illegible].

[illegible]

[illegible] Hatasoplt and Thutmosis III., but the output had been [illegible] during the troubles under the heretic kings.[1] [illegible] and [illegible] assistance to the workmen [illegible], but apparently with [illegible] of success.[2] We are not able to ascertain [illegible] for [illegible] Egypt [illegible]. But at any rate he [illegible] on the road [illegible] . The [illegible] were [illegible] of the XII dynasty, [illegible] not [illegible] as they had done formerly, and that they were [illegible] owing to the lack of water [illegible] neighbour- [illegible] them, they were [illegible] deserted. It


[illegible]

seemed [illegible] that they contained great [illegible], but operations could not be [illegible] danger of [illegible]. Seti [illegible] engineers to the [illegible] to explore the surrounding [illegible], [illegible] and to establish [illegible] stations [illegible] at [illegible] intervals for the use of [illegible] in supplying the gangs [illegible]. These stations were [illegible] of [illegible] without mortar [illegible] a prolonged attack. The entrance was [illegible] doorway of stone slabs, and in the interior [illegible] for catching [illegible] or storing the water of neighbouring springs. [illegible] was built [illegible], consecrated to the [illegible] of the [illegible] to the [illegible] Amon [illegible] II [illegible]. One of these [illegible] by [illegible] the [illegible] modern [illegible], at the entrance [illegible] the [illegible] which [illegible]. It is built against, and partly excavated in, a wall of rock [illegible] face

---

[1] [illegible]

[2] [illegible]

[3] [illegible]

[illegible] relates how, in the IXth year of his reign, he was [illegible] completed the work in honour of Amenôth, of Ptah of Memphis, and of Harmakhis, and he states that travellers were at a loss to express their gratitude and thanks for what he had done. "They repeated from mouth to mouth: 'May Amon give him an endless existence, and may he prolong for him the length of eternity!' O ye gods of [illegible] rendered back to us as [illegible]

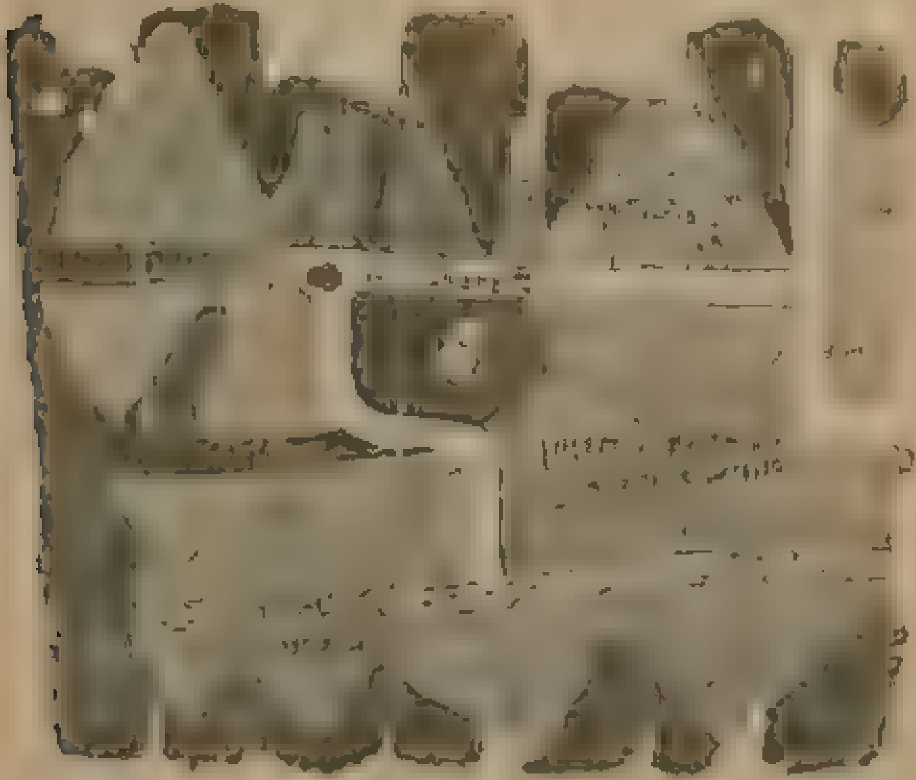
THE TEMPLE OF [illegible]

him your life, for he has [illegible] metals, and he has [illegible] Placards drawn up [illegible] of the kind of precious metal [illegible] Some of these plates have [illegible] and names and titles

[illegible] and the plan given in [illegible] Lepsius, *Denkm.*, i. 10.

us that the map represents the [illegible] mountain and a fortress and station of Seti. The whole thing is [illegible] rough [illegible] manner, [illegible] [illegible] we cannot, however, [illegible] [illegible] it is the oldest map in the world.[1]

The gold [illegible] from these [illegible] together with that [illegible]



[illegible]

Ethiopia and [illegible] regular payment of taxes and [illegible] went to make up for the [illegible] the more [illegible] although [illegible] military [illegible] III., [illegible] temple building. [illegible] Nubia [illegible] of which the XXth dynasty [illegible] among others [illegible]

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[1] [illegible] Munich Academy of Sciences, 1870, vol. ii. pp. 367-373. The fragments [illegible]

[2] [illegible] pl. 4.

[3] [illegible], *Antiquités de la Nubie*, pl. 12 *f*.

* Lepsius, *Briefe aus Ägypten und Äthiopien*, p. 113.

[illegible] *ibid.*, p. 113.

[illegible] which he was able to take prize to the Medicine museum.

[illegible] the stability of the whole.

[illegible] could produce a similar impression of boldness and immensity. It is almost impossible to convey a wide idea to those who have not seen it the impression which it makes on the spectator. Living descriptions the dimensions speak for themselves. The hall measures one hundred and sixty [illegible] feet in length, by three hundred and twenty-five in breadth. A row of twelve columns, the largest ever placed inside a building, runs up the centre, having capitals in the form of inverted bells. One hundred and twenty-two columns with [illegible] capitals fill the [illegible]

[illegible]

[illegible] the roof lay at an [illegible] sixty feet above the ground and the corners of the two towers rose sixty [illegible] feet higher. The building was very light. Over the roof of the central colonnade by means of [illegible] through which the air and the [illegible] spaces. The daylight, as it penetrated into the hall, was rendered more obscure by the [illegible] columns, raised at the [illegible] and a perpetual twilight must have reigned, pierced by narrow shafts of light falling from the ventilation holes which were placed at intervals on the roof. The whole building now lies open to the sky and the [illegible] [illegible] the hall gradually reveals the magnificence

[illegible] hall of the building in the present chapter, p. [illegible]

[illegible] but the general [illegible], though less [illegible], [illegible] the less [illegible]. [illegible] the [illegible] surpassed the expectations of the spectator and of the [illegible] appointing him. The size is immense, and we realise its immensity the more fully as we search our memory in [illegible] with which to compare it. Seti may have entertained the project of [illegible] hall in Southern Thebes. Amenôthos III had left the temple at Luxor unfinished. The sanctuary and its surrounding buildings were used for purposes of worship, but the court of the [illegible] was wanting, and merely a thin wall concealed the mysteries from the sight of the vulgar. Seti removed [illegible] the [illegible] wall, without interfering with the [illegible] which had satisfied the professional scribes, from the entrance in the wall, he planned an avenue of great columns [illegible] those of Karnak, which [illegible] to become the central [illegible] had as yet as that of the other temple. [illegible] duty of time was allowing to carry out his intention. He died before the [illegible] was finished. At Abydos, however, he was more successful. We do not know the reason of Seti's partiality for this

[illegible]

[illegible]

[illegible]

1 Drawn by Pouchet-Bluhm, from a photograph by Beato.

[illegible] Sect. I. of Abydos, see MARIETTE, Abydos, vol. i. p. 5, et seq.; vol. [illegible] vol. i. pp. 302, 306, and MASPERO, Archæologie Egyptienne, pp. 63, 64.

the exception of based [illegible] perhaps the most [illegible] Egypt. The artists who [illegible] painted to belonged to the Theban school, and while their [illegible] bore a remarkable similarity to those of the monuments dedicated by Amenophis III, the execution, [illegible] freedom and perfection [illegible], was due, in [illegible], to the influence of the artists who furnished the drawings for the scenes at Tell el Amarna. They have represented the [illegible] with the same type of profile as that of the king, a type of face of much purity and goodness with its aquiline nose, its heavy mouth, its [illegible] eyes, and its [illegible] smile. When the decoration of the temple was completed Seti regarded the building as too small for its divine guests, and accordingly added to it a new wing, which he built at the back of the sanctuary. But he was unable to finish it completely. Some parts of it are filled with religious representations, but in others the scenes have been merely sketched out in black ink with corrections in red, while elsewhere the walls are bare, except for a few inscriptions, scribbled over them at intervals of twenty centuries by the monks who turned the temple into a convent. This new wing was connected with the ancient sanctuary by a hall of the original building by a passage, in one of the walls of which, at a distance of twenty cubits, the royal names representing the ancestors of the Pharaohs, traced on it to Min. The whole temple must be regarded as a vast funerary chapel, and no one who has studied the religious of Egypt at all can doubt as to its purpose. Abydos was the place where the dead assembled before passing into the other world. It was here, at the "mouth of the Nile," that they received the prayers and offerings of their relatives and friends who remained on the earth. As to Osiris, the great father from all quarters of the world, they only [illegible] Land of Osiris, and there would the souls come to embark in the Boat of the Sun. Seti, who was fated to associate with those of the [illegible] of which [illegible] and prepared his temple for himself as a separate resting place close to the mouth of Abydos. After having built with care for a short time after his death, and to his funeral, his soul could repair thither whenever it should certainly always hearing [illegible] the inscriptions of which it stood in need.

Twelve years and three months [illegible] Seti's temple was at Qurna, a little to the north of the group of pyramids in which the Pharaohs of the XI dynasty had built with [illegible] to XIII and XVII [illegible] to have [illegible] Seti continued the work [illegible] to the [illegible] of Thebes and of Lower [illegible]. Its general [illegible] appears [illegible] the [illegible] of the [illegible] portion, together with several [illegible]

[illegible] the hanging in front of the sanctuary. The decoration is as [illegible] carried out and the execution as delicate as that [illegible] the work at Abydos [illegible] we are compelled to look, as from one or two examples [illegible] that the same temple have worked at both buildings. The rock-cut tomb is some distance away up in the mountains, but not in the same valley as that in which Amenothes III., [illegible] and probably Tutankhamon and Harmhabi, are buried.[1] There the exists a

behind the rock amphitheatre of Deir el-Bahari, a kind of enclosed basin, which could be reached from the plain only by dangerous paths above the temple of Hatshepsut. This basin is divided into two parts, one of which runs in a south-easterly direction, while the other trends to the south-west, and is subdivided into minor branches. To the east rises a barren peak the outline of which is not unlike that of the step-pyramid at Saqqara, reproduced on a colossal scale. No spot could be more appropriate to serve as a cemetery for a family of kings. The difficulty of reaching it, and the long way that must be traversed in carrying out the bodies of the dead, would be protection against any attempt being made to rob tombs in it during the

[illegible] pl. [illegible], and vol. i. pp. [illegible].

[illegible]

[illegible] Harmhabi. [illegible] XIX [illegible] that the [illegible] from the [illegible] width. [illegible] the Egyptians. [illegible] the living [illegible] of which [illegible] to the Valley. It is not known whether this [illegible] the latter [illegible] the spot [illegible] passage [illegible] Seti, on the contrary, [illegible] into the mountain side. It is entered by [illegible] of twenty-seven steps leading to an inclined corridor, [illegible] hall, and at the extreme end a vaulted chamber, [illegible] decorated with [illegible] inscriptions. This is, however, [illegible] A passage and steps concealed [illegible] hall, lead to the [illegible] vault which held the mummy and its funerary furniture. As we penetrate farther and farther by the [illegible] into this subterranean abode, we see that the walls are covered with pictures and [illegible] twelve hours of the night [illegible] at Qurneh and Abydos. A gallery [illegible] a few feet farther, and then [illegible] when the body of their master [illegible]

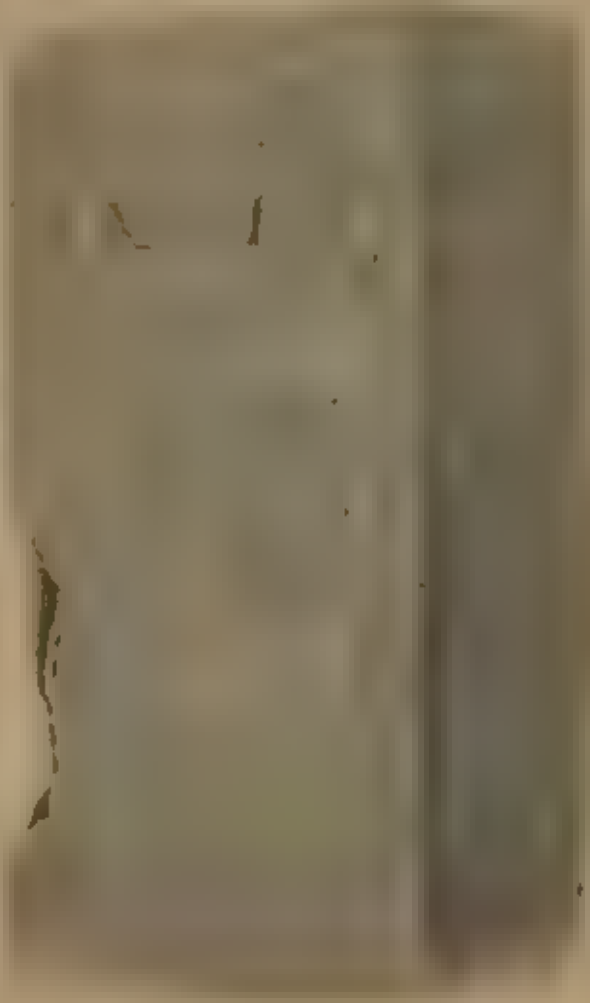
[illegible]

[illegible] for a long time in the Egyptian Museum at the Louvre.

[illegible] *Mémoires de la Mission Française du Caire*, vol. ii.

[illegible]

[illegible] the face was covered by a much [illegible] wadd of linen smeared with pitch, but when this was raised by means of a chisel, the fine-[illegible] hand was exposed to view. It was a masterpiece of [illegible] and the expression of the face was that of one who had quite a few [illegible] last. Death had slightly drawn [illegible] lips, the pressure of the hand [illegible] a little, and the skin was darkened by the pitch [illegible] calm and gentle smile still [illegible] the half-open [illegible] a glimpse to be seen from under their lashes of an [illegible] than,—the reflection from the white porcelain eyes let in to the orbit at the time of burial.[illegible]



[illegible] OF THE CHILDHOOD OF THE TIME OF [illegible]

[illegible] drew by his wife Tuia, and the [illegible] his father [illegible] Syrian campaigns. [illegible]

[illegible] *Boy of Babel*, in the *Memoirs de la Mission Dieu*, vol. [illegible]

[illegible] his future, [illegible] right to the crown [illegible] on his [illegible] brother, [illegible] his grandfather's name of Ramses. This prince was [illegible] with great pomp [illegible] had a better right to the throne than himself. "From the time that I was in the egg," Ramses writes later, "the great ones [illegible] the earth before me; when I [illegible] the rank of [illegible] upon the [illegible] I was commanded [illegible] the [illegible]. My father having appeared before the people [illegible] very [illegible] in his arms [illegible] I [illegible] him [illegible] that I may [illegible] his [illegible] while I am [illegible] in this earth." [illegible] of the court [illegible] crown upon his head. [illegible] said he." [illegible] Seti [illegible] the [illegible] power [illegible] still [illegible] the [illegible] everything in the land, [illegible] and [illegible] the [illegible] of its inhabitants [illegible] his [illegible] for him [illegible] and [illegible] his [illegible] Nofretete [illegible] like [illegible] had [illegible] Ramses was [illegible] the State [illegible] of the age [illegible] the [illegible] in [illegible] Seti however, although [illegible] of his [illegible] youth [illegible] in his favor, [illegible] permitted Ramses [illegible] the [illegible] the [illegible] the [illegible] remained to the [illegible] State [illegible] at the [illegible] of the [illegible] as there [illegible] Ramses [illegible]

[illegible]

[illegible], where the passage has been somewhat mutilated. Great Inscription of Abydos, ll. [illegible]

[illegible]

to Thomas and put to the sword such of their bodies as had ventured to remain behind in Canaan. He converted the fine troops of Egypt, and the [illegible] of several thousands of Ethiopians the allaying negroes. We see them at Beit Wally and at Abu Simbel, engaging their enemies [illegible]

[illegible]

[illegible] Egypt, however, it [illegible] and [illegible] [illegible] engaged in Ethiopia, where the chief of Sesebi [illegible] Lubim. He at [illegible] the capital [illegible] king's [illegible] with [illegible] the pomp, and after [illegible] the festival of Amon, [illegible] for the north in order to make his [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] the decoration of the principal chambers of the [illegible] by his father, [illegible] Memphis [illegible] and in [illegible] the [illegible] the Nile [illegible] Egypt, the growth of [illegible] the Mediterranean [illegible] Memphis [illegible] Amon [illegible] and perhaps Tanis [illegible] removed from the [illegible] the [illegible] completely [illegible] and extend [illegible] Ramses [illegible] a town close to the Isthmus [illegible] Zalu [illegible] gave his own name [illegible] Zalu [illegible] and Egypt [illegible] the [illegible] thou who art Month [illegible] Uasmarî-sotpanrî, thou who art Month

---

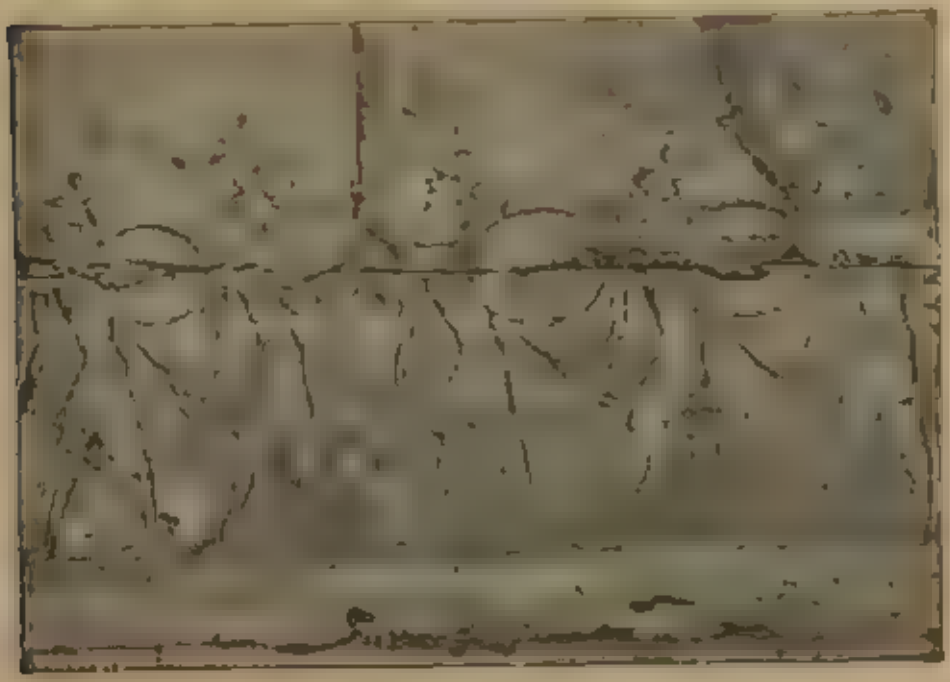
[illegible]

of the enemy's movements by the generals and the governors of places on the frontier, resolved to anticipate the attack. He assembled an army almost as incongruous in the component elements as that of his adversary: besides [illegible] of [illegible] men, divided into four corps bearing the names of Amon, [illegible] Ptah, Harmakhis and Sutekh, it contained [illegible] auxiliaries, Libyans, Mashauasha, and Shardana. When preparations were completed, the forces crossed the canal at Zalu, on the 9th of [illegible] in the V year, marched rapidly across Canaan till they reached the valley of the [illegible] [illegible]

[illegible] that the army of Ramses II. included, in addition [illegible]

[illegible] by Mariette; it was more probably a town situated in [illegible]

the chief of the rites [illegible] to [illegible] under the [illegible] Prince of Kush, on [illegible] to give information to your Majesty. We desire to serve the Pharaoh. We are fighting the vile Prince of the Khati, [illegible] Khalupu Aleppo [illegible] the north of the city of Tunip, which [illegible] impelled retreated from [illegible] This story had every appearance of probability, and the chiefs—Khalupu was at least [illegible] days' journey away—[illegible] assumed [illegible]



THE MESOPOTAMIAN STAGE OF RAMSES II.[1]

Egyptians had not taken in which [illegible] Pharaoh, with the [illegible] whether [illegible] and until the Hittites were forced to [illegible] the [illegible] and their [illegible] which [illegible] always [illegible] He chose the latter of the two [illegible] He went [illegible] of Amurru, to Pitru and [illegible] which constituted the main body of his troops, and prepared to follow them with his [illegible] of cavalry. At the very moment when the [illegible] was being [illegible], the Hittites, who had been [illegible] by the [illegible], were [illegible] to the northwest of Qadesh, ready to make an attack upon the Pharaoh's [illegible] as soon as he should set out on his march towards Khalupu. The [illegible]

[illegible] and p. 181.

[illegible]

[illegible] the Aramaic system, three men in each.[illegible]

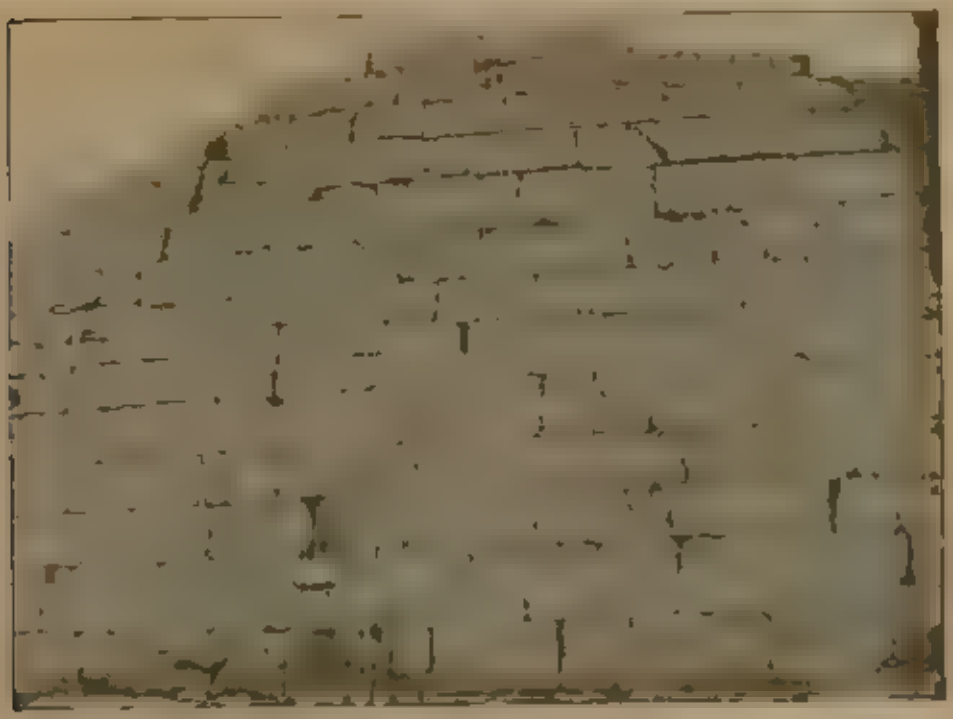
[illegible] in long blue robes arranged

[illegible]

[illegible] the strength of the Egyptian army, of which is said on p. 312 supra.

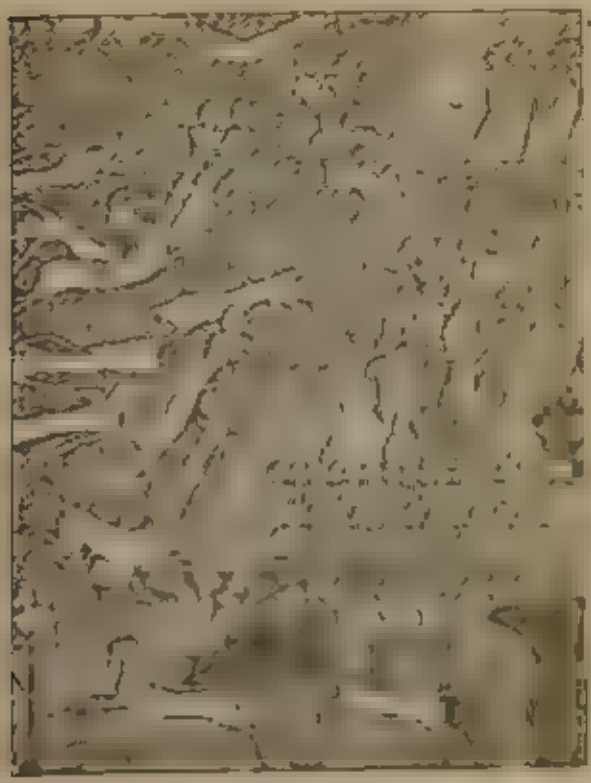
[illegible]

[illegible]



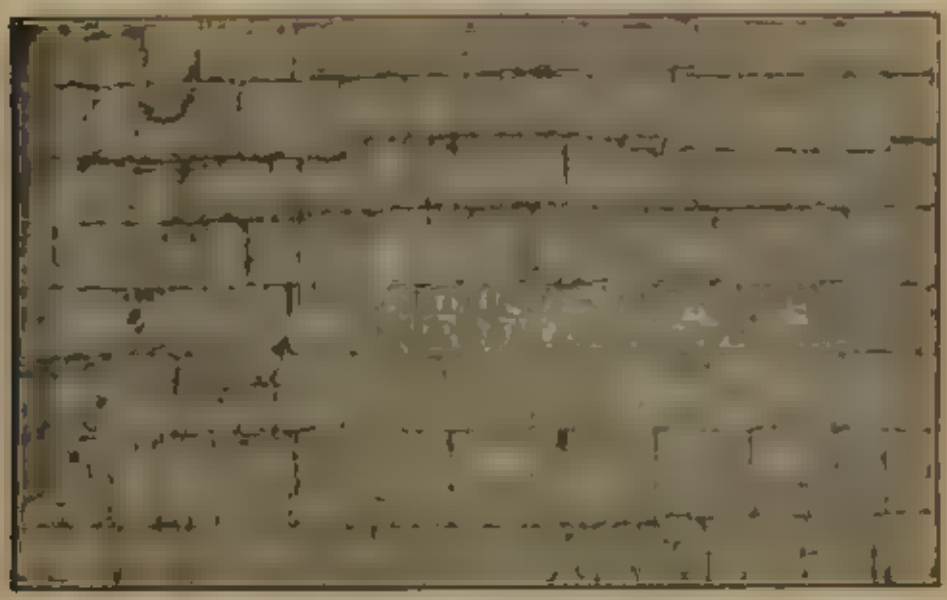
[illegible]

example, and their ground resolutely and at the long course of battle, when, at length, night was drawing on, the Hittites, who had manfully retraced their steps, arrived on the scene of action. A large body of Khatti, who were encamped in that part of the camp which faced toward the morning, were all killed or made prisoners, and the rest of the camp, Khâtusaru, disconcerted by this sudden reappearance of the enemy, beat a retreat, and gladly suspended the struggle. It was recommenced at dawn the following morning with unabated fury, and terminated in the rout of the combatants. Ramses, the shield-bearer of the Hittite prince, the greatest hero in command of his infantry and chariotry, and Khâtusaru, the "writer of books," fell [illegible] the river in the hope of fording it, but in so doing many were [illegible]. Mastarna, the Prince of Khâtti's brother, [illegible]



[illegible] perishing with the troops which had [illegible] with the intention to move a [illegible] the [illegible] of Kadesh, and the fugitives [illegible] were able to [illegible] Thus [illegible] the disaster of his rule, fortune [illegible] the next morning, he [illegible] a truce of peace [illegible] the victorious Pharaoh. The Egyptians had probably suffered [illegible]

adversaries, and perhaps regarded the eventuality of a siege with no small distaste; Ramses, therefore, accepted the offers made to him and prepared to return to Egypt. The fame of his exploits had gone before him, and he himself was not a little proud of the energy he had displayed on the day of battle. His predecessors had always shown themselves to be skilful generals and brave soldiers, but none of them had ever been [illegible], or all but [illegible] the brunt of an attack. [illegible] [illegible] the god [illegible]



[illegible]

[illegible] which had [illegible] [illegible] of the campaign [illegible] the [illegible] camp, the [illegible] charge [illegible] Syrians, and the [illegible] [illegible] A poem [illegible] these [illegible] of his glory, [illegible] Abydos, [illegible] Abu Simbel [illegible] have been [illegible]

[illegible]

also inserted as the tail-piece at the end of this chapter, on p. [illegible]

[illegible]

preserved though we may be inclined to consider it as a literary artifice, but to the Egyptian brought up to regard Amon with boundless reverence its effect was irresistible. The Prince of the Khâti, appalled at the very moment when he was certain of victory, "trembled with terror." He sends against the enemy the various chiefs, followed by their chariots and seasoned warriors—the chiefs of Arvad, of Masa, [illegible] and Dardanians, the chiefs of [illegible] of the Arzawa, [illegible] all together composed [illegible] chariots." Their efforts, however, were in vain: "I charged them, like Montu, [illegible] in the space of a moment; the most of them I overthrew and slew. They said one to another: 'This is no man who is amongst us, it is Sutkhu, the great warrior, it is Baal in person. These are not the deeds of a man that he accomplishes: alone, by himself, he repulses hundreds of thousands, without princes and without soldiers. Up, let us fly before him, let us seek our lives, and let us still breathe the breath.'" When at last, [illegible] and the king, [illegible] their [illegible] reproaches them: "What will the whole earth say when it learns that ye left me alone, [illegible] not a prince, not a captain of archers was found to give me a hand in time! I fought, I repulsed millions of people by myself alone. 'Victory in Thebes' and 'Nurit satisfied' were my great horses; it was they that I found under my hand when I was alone in the midst of the quaking foes. I myself will see that they take their food before me every day when I shall be in my palace, for I was with them when I was in the midst of the enemy, along with the Prince Manna my squire, and with the [illegible] of my house who accompanied me and who are my witnesses for the combat, these are they whom I found! I have returned after a victorious struggle, and I have smitten with my sword the assembled multitudes."[1]

The ordeal was a terrible one for the Khâti, and when the final [illegible] was over, they [illegible] courage and [illegible] the conquerors. Their single effort had [illegible] their resources, [illegible] they rapidly filled up the gaps which had been made in their ranks. The [illegible] of Naharaim and the [illegible] of them they [illegible] the [illegible] of [illegible] in Syria [illegible] encountered [illegible] being guided by experience [illegible] but

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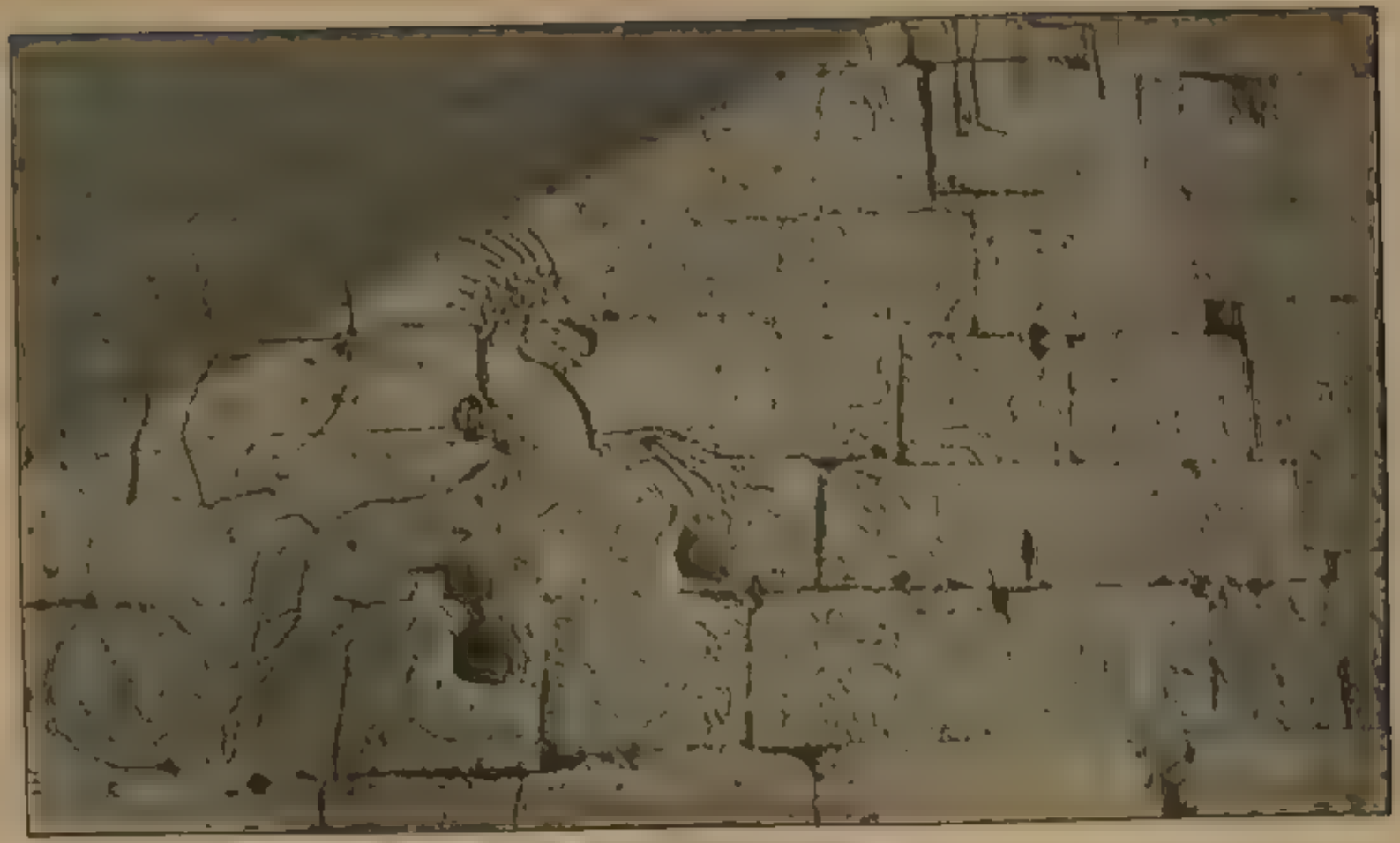
[1] [illegible]



[illegible]

[illegible] 135, and by Marcellus Donneau de la Haute Époque, vol. ii. pp. 38 [illegible] the importance of the world.

[illegible]

[illegible] from the [illegible] engraved on the walls of the temple of Karnak, the inhabitants of the banks of the Euphrates, those of Carchemish, Mitanni, Singar, Assyria, and [illegible] themselves [illegible] of the Egyptian [illegible]. These [illegible], however brilliant, were [illegible] of [illegible] the princes of Assyria and Singar must have sent presents to the Pharaoh, the Khâti on the other hand, did not consider themselves [illegible], and [illegible] that they were at [illegible] [illegible]. At last, in the Egyptian king's XXI year, on the 21st of the month Tybi, when the Pharaoh was [illegible] in his good town of [illegible] the temple [illegible] he had been [illegible] his father Amon [illegible] Ptah [illegible] Sutekh, the [illegible] of Nut, Ramses [illegible] messengers [illegible] the office of [illegible] the king [illegible] of the palace and presented [illegible] who was [illegible] to make peace with Egypt [illegible] the [illegible] which [illegible] present that the conditions were [illegible] and equitable. [illegible] alliance [illegible] between the [illegible] of both parties [illegible] a perpetual truce [illegible] between both peoples, but they agreed to help [illegible] of the first [illegible] that the [illegible] the great king of Egypt [illegible] to the great Prince of the Khâti, saying [illegible] against [illegible] the great king of Egypt shall [illegible] Egypt and the great Prince [illegible] the great Prince [illegible] [illegible] A similar [illegible]

[illegible]

[illegible]

---

[1] *Treaty of Ramses II. with the Prince of the Khâti*, [illegible]

[illegible]

[illegible]

[illegible]

[illegible] the principal conditions were perfect equality and reciprocity between the contracting [illegible], an offensive and defensive alliance, and the extradition [illegible] The [illegible] the Pharaoh and the [illegible] and [illegible] the Egyptian [illegible] [illegible] Were, [illegible] [illegible] Mitanni, Naharaim, Alasia and Amurru, over which Thutmose III and his immediate successors had formerly exercised an effective sovereignty; sixteen years of [illegible] had left matters in the same state as they were after the expedition of Harmhabi, and [illegible] his predecessor Ramses was able to retain [illegible] Asiatic provinces [illegible] the immediate [illegible] Egypt [illegible] the [illegible] beyond [illegible] the [illegible] of the [illegible] desert, and the [illegible] [illegible] more than half a century [illegible]

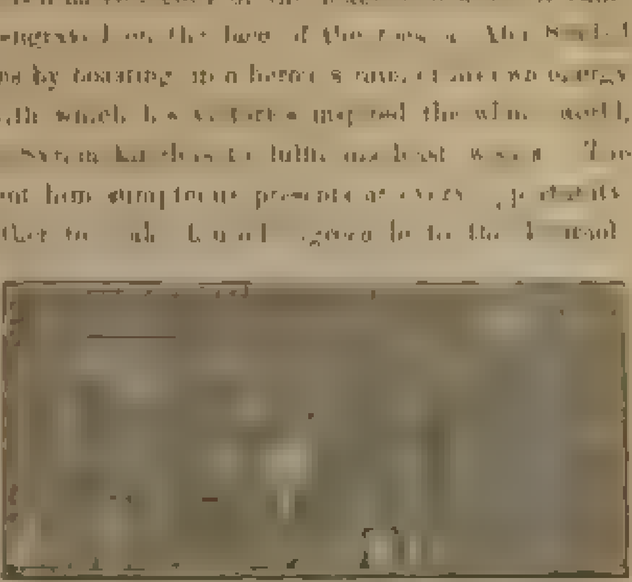
[illegible]

[illegible]

[illegible]

[illegible]

strengthened their friendly relations. Ramses was not a little proud of this union, and he has left a curious record of the manner in which it came about. The inscription is engraved on the face of the rock at Abu Simbel in Nubia, and Ramses begins by boasting in a heroic strain of his own energy and exploits, of the fear with which his victories inspired the whole world, and of the anxiety of the Syrian chiefs to fulfil his least wish. The Prince of the Khâti had sent him sumptuous presents at every opportunity, and not knowing how further to [illegible] [illegible], agreed [illegible] to the [illegible]. [illegible] had finally addressed the great lords of his court, and reminded them how their country had formerly been ruined by war, how their master Sutekh had taken part against them, and how they had been delivered from their ills by the



KHÂTISARU, PRINCE OF KHÂTI, AND HIS DAUGHTER.[1]

clemency of the Son of Ra. "Let us therefore take our goods, and putting my eldest daughter at the head of them, let us repair to the domains of the great god, so that the king Ramses may recognise us." He acted [illegible] as he had proposed, and the embassy set out with gold and silver, valuable horses, and an escort of soldiers [illegible] provisions to support them well by the way. When they reached the borders of Kharu, the governor wrote immediately to the Pharaoh as follows: "Here is the Prince of the Khâti who brings his eldest daughter, together with a number of presents of every kind, [illegible] this princess and the chiefs of the country of the Khâti, after having crossed many mountains and undertaken a difficult journey from distant parts, have arrived at the frontiers of His Majesty. May we be instructed how we ought to act with regard to them." The king was then [illegible] [illegible] [illegible]. When the news reached him he loudly expressed the great joy at the [illegible] [illegible], a thing unheard of in the annals of the country that a powerful prince should [illegible] personally [illegible] [illegible] many [illegible] daughter [illegible] [illegible]. The Pharaoh [illegible] [illegible] and an army [illegible] to [illegible], but he was afraid [illegible] [illegible] of the [illegible], whom [illegible] [illegible] [illegible] [illegible] took counsel of his patron god Sutekh. "When are [illegible] [illegible] with [illegible] of this [illegible]

---

[1] [illegible]

[2] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

its position by one of those wonderful feats of equilibrium of which the Orientals are masters. An open rail ran round the sides of the vessel so as to prevent goods stowed upon the deck from falling into the sea when the vessel pitched.[1] Voyages to Punt were undertaken more frequently in quest of incense and precious metals; the working of the mines of Akita had been the [illegible] at the beginning of the reign. The measures taken by Seti to render the approaches to them practicable at all seasons had not produced the desired results, and as far back as the 3rd year of Ramses the governors of the south had been forced to acknowledge that the messengers of the [illegible] could no longer [illegible] of the road [illegible] which had been drawn [illegible] but at [illegible] great expense. "Half of them died of thirst, together with their asses, for they have no means of carrying a sufficient number of skins of water to last during the journey there and back." The friends and officers whose advice had been called in, did not doubt for a moment that the king would be willing to complete the work which his father had merely initiated. "If thou sayest to the water 'Come upon the mountain,' the heavenly waters will spring out at the word of thy mouth, for thou art the incarnation of [illegible] created [illegible] art the living image of thy father Tumu, the Heliopolitan." "If thou thyself sayest to thy father the Nile, father of the gods," said the Viceroy of Ethiopia, "Raise the water up to the mountain, he will do all that thou askest, for so it has been with all the projects which have been [illegible] our presence, of which the like has never been heard, even in the songs of the poets." The cisterns and wells were thereupon put into such a condition that the transport of gold was [illegible].[2] The war with the Khâti [illegible] suspended building and other works of public utility [illegible] to the re-establishment of peace, the sovereign was able [illegible] to them. He completed the canal at Zalu, he repaired [illegible] the walls and the fortified places which protected the road [illegible] the

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[1] [illegible]

[2] [illegible]

[3] [illegible] that he wished to establish communication between the Nile and the Red Sea [illegible] Pharaoh Necho (Herod., II. 158).

[illegible]

THE PROMENADE COLONNADE OF THE TEMPLE OF RAMSES II.[2]

[illegible]

[illegible]

[illegible]

[2] Drawn by Eugène Chelin, from a photographic subject by [illegible] by Bonfiglio.

[illegible]

temples [illegible] buildings with more or less modification [illegible] the nature of the stratum in which he had to work. Where space [illegible] partly of the temple's [illegible] in the rock, and the approaches to it were built in the open air with blocks brought to the spot, [illegible] that the completed space became only in part a grotto, a hypaethral of varied construction. It was in this manner that the architects of [illegible] the court and pylon at Beit Wally,[1] the hypostyle hall, [illegible] and the avenue of sphinxes at Wady es-Sebuah, where the entrance to the avenue was guarded by two [illegible] river.[2] The pylon at Deir-Hossein has been [illegible] and merely a few traces of the foundations appear here and there above the soil, but a portion of the portico which surrounded the court is [illegible]

THE CHAMBERS OF BEIT-WALLY[3]

[1] [illegible] Notes, vol. [illegible] pp. 112-130, and pls. 125 [illegible] pl. 28, and pp. 97-107, and also Lepsius, Denkm., [illegible]

[2] [illegible] Notes, pls. 28-32, [illegible]

[3] [illegible] Notes, pls. [illegible] Notes, vol. [illegible] pp. [illegible]-108, and pls. [illegible], [illegible] Mon. Merv. et Travel., [illegible]

[3] Drawn by Faucher-Gudin, from a photograph taken in 1891. [illegible]

[illegible] a low ceiling,

[illegible]

[illegible] in the shadow, still present such a [illegible] appearance that the [illegible]

[illegible]

* Drawn by [illegible] from a photograph taken in [illegible] by [illegible] and [illegible]

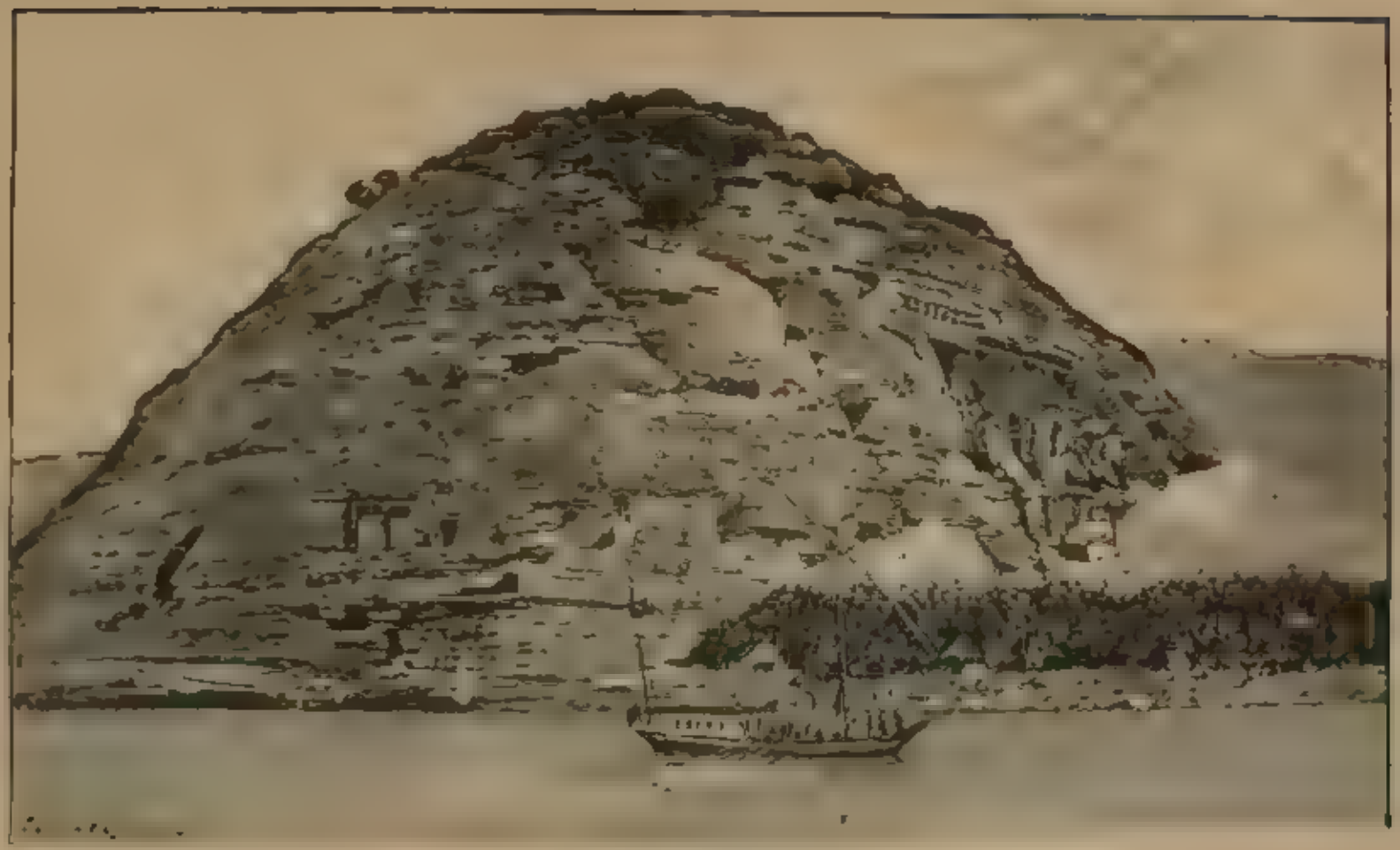
the face of which was covered with triumphal statue, on which the eulogies or images going up or down the river could spell out as they passed the praises of [illegible] and his exploits. A [illegible] of [illegible] on the northern side, covered with ivy and knotty lianas, affords in winter a [illegible] place for [illegible]

[illegible]

At the spot where the beach ends near the point of the promontory, sit four colossi, with their feet nearly touching the water, their backs leaning against a sloping wall of rock, which takes the likeness of a pylon. A band of hieroglyphic runs at their bases underneath the usual cornice, over which again is a row of [illegible] [illegible] looking straight before them, their hands resting upon their knees and above this line of sacred images rises the steep and naked rock. One of the colossi is broken, and the bust of the statue, which must have been detached by some great rock, has fallen to the ground. [illegible] the height of [illegible] feet [illegible] to look across the Nile [illegible] the [illegible] to the [illegible]. The [illegible] are [illegible] to the [illegible] and [illegible] to [illegible] [illegible]. Their features are of a noble type, calm and serious; the nose slightly aquiline, the [illegible] [illegible], chin. Of such a type we may picture Ramses, after the [illegible] the [illegible] of the full vigour of his manhood and

[illegible] the opposite [illegible]

[illegible] by Insinger and Daniel Hanson



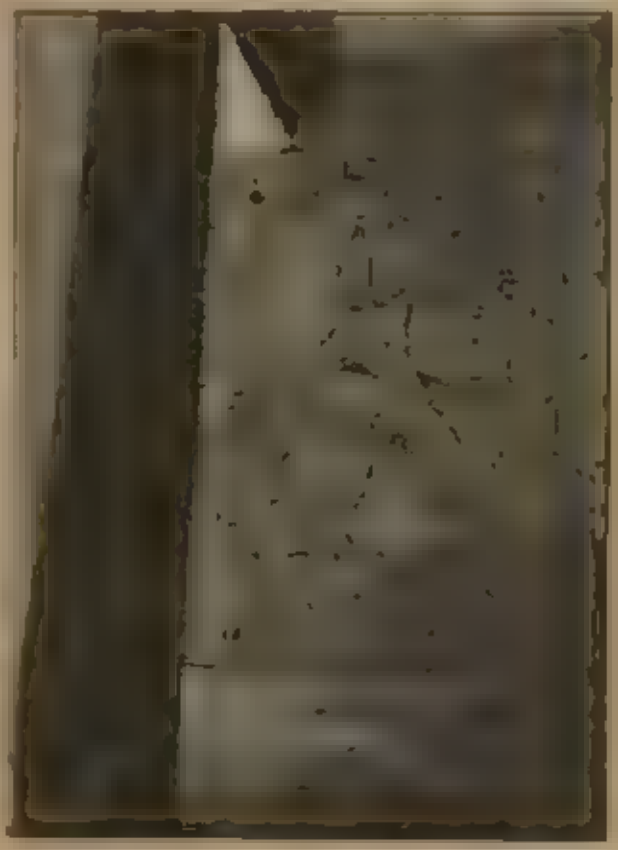
[illegible]

[illegible]

[illegible] pylon. Here eight Osiride figures, standing against as many square [illegible] incumbent rock. Their profile catches the light [illegible] way, and in the early morning, when the rising sun casts a ruddy ray over their features, their faces become marvellously life-like. We are almost [illegible] to think that a smile plays over their lips as the first [illegible] touch them. The remaining [illegible] consist of a rectangular [illegible] space in shape, [illegible] between two smaller spaces and [illegible] than the rest of the temple. The [illegible] feet from the [illegible] of the body of Osiris. [illegible] are [illegible] with the [illegible] Thus we see [illegible] the war [illegible] and [illegible] Ramses II. [illegible] two [illegible] the other [illegible] is about to [illegible] from a [illegible] of the [illegible]

[illegible] Egyptian Palaeontology and Archæology, 1904.

[illegible] left hand has [illegible] enemy's breast, and is about to pierce him through the bowels. As a rule, this type of bas-relief is executed with a conventional grace which leaves the spectator unmoved, and free to consider the scene merely from [illegible] forgetful of the artist. An examination of most of the sitting wall-decorations of the Ajaan will furnish [illegible] type: we see Hamses with [illegible] ing his weapon above a [illegible] composition furnishes us with a fair example of [illegible] conventional, but devoid of interest. Here, on the contrary, the drawing is so full of [illegible]



[illegible]

[illegible]

[illegible] rather [illegible] the [illegible] proportions [illegible] of [illegible] [illegible] A stream of yellow sand poured over the great temple from the summit of the cliff, and partially covered it [illegible]

[illegible] HATHOR [illegible]

into the chambers, [illegible] upwards to [illegible] [illegible] [illegible] and [illegible] [illegible] It would seem as if [illegible] the work of the [illegible] [illegible]

[illegible] the [illegible] of Karnak, and of the [illegible] the remains of his unfinished works; sanctuaries [illegible] half [illegible] [illegible] covered with only the outlines in red and black

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[illegible]

[2] Drawn by Faucher-Gudin, from the [illegible] Monuments de l'Égypte [illegible] pl. [illegible], and Prisse d'Avennes, Hist. de l'Art Égyptien [illegible], and Text, p. [illegible]

[3] [illegible] the sand, and have prevented it from pouring over the cliff any more.—Ed.

[illegible]

THE CHAPEL OF THE PRIMEVAL HILL, AND ONE OF THE PYLONS OF RAMSES II AT LUXOR.*

[illegible] has an [illegible] appearance. The Nile, in [illegible] carried away the land upon which the architects had [illegible] to build, and it was [illegible] to add to the existing structure a great court and a pylon, without which the temple was [illegible] and it was necessary to turn the axis of the building towards the east. In these circumstances the architects made use of a [illegible] which had been either erected or restored by Tuthmosis III at a time when the town was an independent [illegible] and was only beginning to extend its suburban dwellings to the south of Karnak. They took care to make no change in the [illegible] but set to work to [illegible]

[illegible]

* Drawn by Faucher-Gudin, from a photograph taken in 1900 by Boeck.

plane. It still stands at [illegible] corner of the court, and [illegible] of its somewhat [illegible] contrasts [illegible] with the heaviness of the structure [illegible]. A portico [illegible] the temple of Amenôthes [illegible] statues [illegible] statues of Ramses II. We are accustomed to hear [illegible] of the [illegible] sculpture [illegible] regarded [illegible] neglect. Nothing can be further from the truth than this sweeping statement. There are doubtless many statues and bas-reliefs of this epoch which [illegible] all these owed their origin for the most part to provincial workshops which had been at all times of [illegible] merit, and [illegible] them to [illegible] correctly [illegible]. We find but few productions of the Theban school [illegible] and if we had only the [illegible] at Luxor [illegible] it would be sufficient to prove that the sculptors of Ramses II were not [illegible] those of [illegible] Seti I. [illegible] the granite [illegible] were [illegible] and the same may be said of [illegible] contours [illegible] of the figures and of the [illegible] the features [illegible] of the [illegible] the Egyptian people [illegible] their monarch. If the statues of Ramses II in the portico are not perfect models of sculpture, they have many good points [illegible]. Eight other statues of Ramses are arranged along the base of the façade and two obelisks—one of which is now at Paris [illegible]—stood on either side of the entrance. [illegible] there is nothing corresponding to it [illegible] elsewhere in Egypt. [illegible] northern half [illegible] seems to belong to [illegible] structure, or the two parts might be regarded as having once formed a single [illegible] which had been [illegible] by [illegible] the architect had endeavoured to unite together again by [illegible] columns running between two walls. The masonry of the hypostyle hall at Karnak was repaired and [illegible] had been left undecorated [illegible] was also the case with the [illegible] of the [illegible] of the [illegible] statues of the [illegible]

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[1] [illegible] given in Maspero, *Archéologie égyptienne*, p. [illegible]

[2] [illegible]

[illegible]

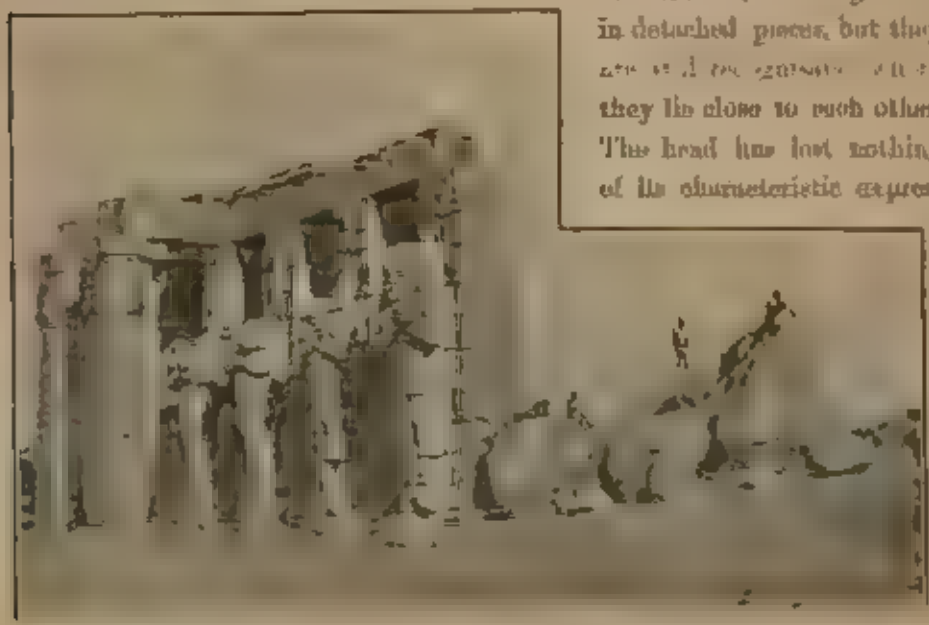
[illegible]

[illegible]

[illegible]

* Drawn by [illegible], from a photograph by [illegible]

of the Pharaohs of Amenothes. Did these colossal statues at Thebes in a period of [illegible] something yet more marvellous? He [illegible] The earthquake which shattered Memnon's head at the ground, and fragments of it still strew the sand where they fell [illegible] [illegible] There are so many of them that the spectator would think himself in the middle of a granite quarry! The parts showing the breast, arms, and thighs are in detached pieces, but they are so well [illegible] that they lie close to each other. The head has lost nothing of its characteristic expres-



THE REMAINS OF THE COLOSSAL STATUE OF RAMESES II. AT THE RAMESSEUM.[1]

sion, and its proportions are so enormous, that a man could sleep comfortably in the hollow of one of its ears as if on a sofa. Behind the giant overlooked by this colossal statue lies a small court, surrounded by a row of square pillars, each having a figure of Osiris attached to it. The giant is presented as a mummy, the swaddlings surrounding the body and leaving only the head in relief. His hands are freed from the swaddlings and are crossed on the breast, and that respectively the flail and crook. The striking face is surmounted by a curious cap or head-dress. He was [illegible] with the buildings attached to it has preserved that enormous brick structure which round the ruins forming an enclosure of storehouses. Here the priests of the "Holy Mole" were accustomed to swell with their wives and slaves and here they stored up the products of

[1] This [illegible] Clement-Ganneau (In, *ibid.*, p. 240).

[1] Drawn by Faucher-Gudin, from a photograph by Beato.

[illegible] dynasty—[illegible] tables [illegible] fruits dried or preserved in [illegible], and wines procured from [illegible] the vineyards of Egypt.

These were merely the principal monuments put up by Rameses II. at Thebes during the sixty-seven years of his reign. To mention [illegible] to the representation of his exploits we were to mention all the other edifices which

THE RAMESSEUM.

he constructed in the necropolis or among the dwellings of the living, all those which he restored or those which he merely repaired or marked with his cartouches. These are often cut over the name of the original founder, and his inscriptions of monuments are so numerous that he might be justly accused of having striven to blot out the memory of his predecessors, and of claiming for himself the entire work of the whole line of Pharaohs. It would seem as if his reign, the glory of Egypt began with him, or at least with his father, since that no victories or conquests had been ever heard of before those which he conducted against the Libyans and the Hittites.

The battle of Qadesh, with its attendant episodes—the flooding of the spies, the assault upon the camp, the charge of the chariots, the flight of the Syrians—is the favourite subject of his inscriptions, and the poem of Pentaouit adds to the bas-reliefs a description worthy of the artists presented. This Epic reappears everywhere, in Nubia and in the Sûd, at Abu Simbel, at Beit-Wally, at Derr, at Luxor, at Karnak, and on the Ramesseum, and the same battle-scenes, with the same accompanying texts, reappear at the Memnonium,

[illegible] fragments of the colossal statue of Rameses II.

[illegible] Abydos. He had [illegible] at the very beginning of his reign the statues which had worked at the similar temple of Seti I were employed to cover its walls with a burial in bas-reliefs. Ramses also and claim to

THE RITUAL OF THE MEMORIAL OF RAMSES II. AT ABYDOS[1]

have his own resting place at [illegible] in this passage he [illegible] all the Pharaohs from whom he claimed himself to be descended and the long list of their names, which we find engraved on the shrines of his father, appears on his building also.[2] Some rules being kept and Abydos, are to [illegible] to the [illegible] and are the [illegible] of some of his structures. He [illegible] the temple of Hatshepsut and that of Osiris at Hermopolis, and, to [illegible] these works the more gorgeous, as workmen had recourse for materials to the royal tombs of the IV and XIIth dynasties, the pyramids of [illegible] II and Sesostris at Medum and [illegible] the best part of their covering.[3] He finished the house-room at Hermopolis and decorated the statue which Seti had only hewed out. In these works [illegible] the city was built of [illegible] granite and sandstone chambers to the east of the sacred Lake,[4] monumental gateways to the

[1] Mariette, *Abydos*, vol. II. pp. 8–12, and pls. 4, 5.
[2] Drawn by Heuzey, from a photograph by Emil Brugsch-Bey.
[illegible]
[illegible]
[illegible]
[3] The Great [illegible]
[illegible]

[illegible] month's at. In the [illegible] a fine colossal figure of granite. It was not [illegible] at the bottom [illegible] among the palm trees, and was [illegible] by the inundation every year. [illegible] Ramses would hardly [illegible] but [illegible] taked years before by the Shepherd kings, [illegible] Heliopolis,[1] Bubastis,[2] Athribis,[3] Pathmâ,[4] Mendes,[5] Tell Moqdam,[6] and

[illegible] AT MEMPHIS.

and the cities of the eastern corner of the Delta, constitute a museum of his monuments, every one within them testifying to his activity. He colonized towns with his prisoners, rebuilt them, and set to work to restore them from the

[illegible]

[1] [illegible] Description de l'Egypte, vol. I. pl. [illegible]

[illegible]

[illegible] which they took full under their protection by Amenophis. He made [illegible] the capital of Tanis, which rivalled both Memphis and Pi-[illegible]. Before this it had been a little more than a desert [illegible] for the Tanis, brought a population to the place, which the temple [illegible] had [illegible] extended its area threefold, and here are enterprises [illegible] local dynasties [illegible] in which Amenophis and Sethos [illegible] with his own hand [illegible]. The tomb walls, the overturned stone, the [illegible] recorded in the dust, and the statues of his usurped predecessors, all were his own. His colossal figure of stationary symbolic, in a striking attitude like that at the Ramesseum, projected in the hall court, and seemed to look down upon the confused ruin of his works.[illegible]

We do not know how many wives he had in his lifetime, but one of the lists of his children which has come down to us commemorates [illegible] and eleven sons, while of his daughters we know of fifty-five. The majority of these were the offspring of mere concubines or foreign princesses, and possessed but a secondary rank in comparison with [illegible]; but by his queen and his sisters Nefertari, Mertenmut and Isitnofret he had at least half a dozen sons and daughters who might succeed to the throne. Death robbed him of several of these before an opportunity was open to them to succeed him, and among them Amenhikhepshef, Amenhirkhopshef and Ramses who had distinguished themselves in the campaign against the Khita,[illegible] and some of his daughters—Isitnofret, Maritamon, Nefertari—by becoming his wives lost their right to the throne.[illegible] About the XXX[illegible] year of his reign, when he was close upon sixty, he began to think of an associate, and his choice rested on the eldest surviving son of his queen Isitnofret, who was called Khâemuas.[illegible] This prince was born before the accession of his father, and had exhibited distinguished bravery under the walls of Qadesh and at Ascalon.[illegible] When he was still very young he had been

[illegible]

[illegible]

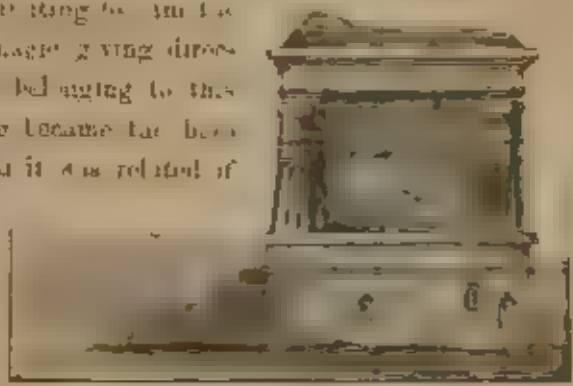
[illegible] (Lepsius, *Denkm.*, III. 103, 105).

[illegible]

[illegible]

[illegible]

invested with the office of high priest of the Memphite Ptah, and thus and [illegible] to have the revenues of the possessions of the god which were the largest in all Egypt after those of the Theban Amon. He had a great reputation for his knowledge of sacred [illegible] and of the science of magic. A later age attributed to him the composition of several books on magic, giving directions for the invocation of spirits belonging to this world and the world beyond.[1] He became the hero of a [illegible] fantastic romance in which it was related of him how, in consequence of his having stolen from the mummy of an old wizard the books of Thot, he became the victim of [illegible] and sanguinary [illegible]. Ramses relieved himself of the care of state by handing over to Khamoïsit the government of the country, without however, conferring upon him the titles and insignia of royalty. The main object of Khamoïsit was to secure the scrupulous observance of the funeral rites. He celebrated at Sais[2] the festivals of the resurrection, he presided at the commemoration of the father's apotheosis,[3] and at the funeral rites of the Apis who died in the XXXth year of the king's reign.[4] Before his time each sacred bull had its separate tomb in a quarter of the Memphite Necropolis known to the Greeks as the Serapeum. The tomb was a small [illegible] roofed building erected on a square base and containing only one chamber. Khamoïsit substituted for this a tomb similar to those used by ordinary individuals. He had a tunnel cut in the solid rock to a depth of [illegible] a hundred yards, and in it a chamber was prepared for each Apis

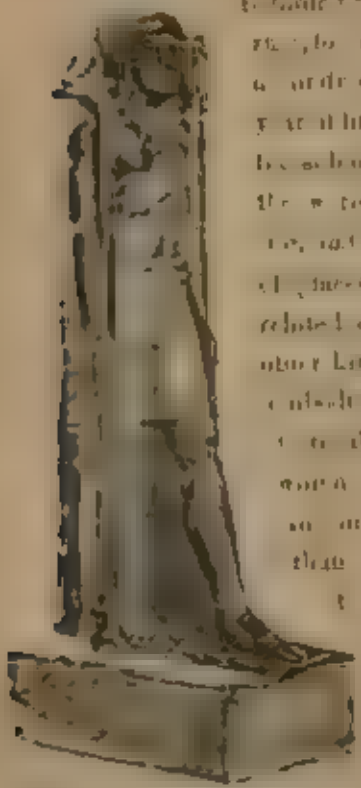


[illegible]

[illegible] Papyrus [illegible] Pleyte, [illegible]

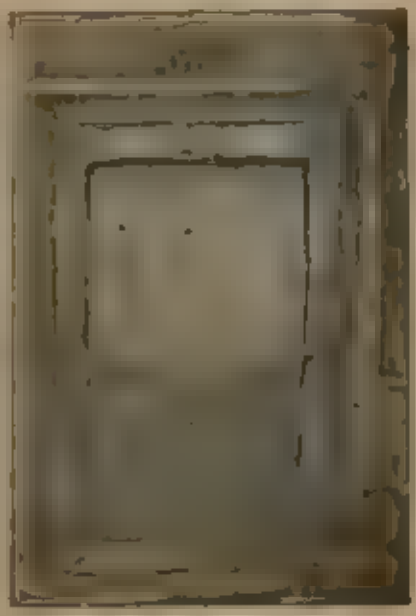
[illegible] Mariette, [illegible] Revue [illegible] Egyptian, vol. ii. pl. [illegible] 1, 2)

[illegible] XXX, XXXII, and XXXIX of [illegible] Mariette, [illegible] vol. i. p. [illegible] vol., No. 1, and pp. 13, 16



the Indus. In later times several sicles in the [illegible] were [illegible] to him. He is [illegible] after this with having led into the east a great army with which he [illegible] Syria, [illegible], Bactriana, and India as far as the [illegible], and with having [illegible] to pursue through the deserts of Scythia reached the Dog [illegible]

[illegible], on the [illegible] of the Mæotic sea, he left a number of his soldiers whose descendants afterwards peopled Colchis. It was even alleged that he had ventured into Europe, but that the lack of provisions and the inclemency of the climate had prevented him from advancing further than Thrace. He returned to Egypt after an absence of nine years, and [illegible] setting up [illegible] his homeward journey statues and stelæ everywhere in commemoration of his victories.[1] Herodotus asserts that he himself had seen several of these monuments in his travels in Syria and Ionia. Some of these are of genuine Egyptian manufacture, and are to be attributed to [illegible] they are to be found near [illegible] and on the banks of the Nahr el-Kelb,[2] where they mark the frontier to which the empire extended [illegible]; others have but little resemblance to Egyptian monuments, and were really the work of the Asiatic peoples among whom they were found. The two figures referred to long ago by Herodotus,[3] which have been discovered near Nimfi between Sardis and Smyrna, are instances of the latter. The shoes of the figures are turned up at the toe, and the head-dress has more resemblance to the [illegible] of the people of Asia Minor than to the double crown of Egypt, while the lower garment is striped [illegible] in place of [illegible]; the inscription [illegible] is in an Asiatic form of writing, and has nothing Egyptian about it.



[illegible]

[illegible]

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[1] [illegible]

[2] [illegible] Voyages en Terre Sainte, 1862, vol. ii. p. 282.

[3] [illegible] pp. 243-266, and Perrot-Chipiez, Hist. de l'Art, vol. iv. pp. 712-752.

[4] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] for it by one of the [illegible], and the [illegible] upon it bear but a distant resemblance to the face of the victorious Pharaoh. The mummy is thin, much shrunken, and light; the [illegible] head, and the muscles atrophied, as one would expect in the case of a man who had attained the age of a hundred, but the figure is still tall and of perfect proportions.[1] The head, which is bald on the top, is somewhat long, and small in relation to the bulk of the body; there is but little hair on the forehead, but at the back of the head it is thick and [illegible] still preserving its [illegible] the forehead is low, the supra-orbital ridges [illegible], the eyes small and set close to the [illegible], the temples [illegible] prominent, the ears, flesh [illegible] stand out from the head, and are pierced, like those of a woman, for [illegible] ornaments [illegible]. A strong jaw and [illegible] together with a large thick-lipped mouth which reveals through the black paste within it a few [illegible] but sound teeth, make up the features [illegible] of King [illegible]. The [illegible] and beard, which were [illegible] shaven in his lifetime, had grown somewhat in the last weeks or months of his life

[illegible]

death, the ears and [illegible] like those of the head and eyebrows [illegible] The skin shows no [illegible] colour under the black [illegible] plaster. The mask of the mummy, in fact, gives a fair idea of that of the living king; the somewhat unintelligent expression, slightly brutish perhaps, but haughty and firm of purpose, displays itself with an air of royal majesty beneath the [illegible] used by the embalmer. The disappearance of the old [illegible] did not produce many changes in the position of affairs in Egypt; Minephtah from this time forth possessed as Pharaoh the power which he had previously wielded as regent. He was now no longer young. Born somewhere about the beginning of the reign of Ramses II., he was now sixty, possibly seventy, years old, [illegible] when Egypt must have [illegible] more than ever [illegible] to the [illegible] from the [illegible] of the Pharaoh [illegible] and, [illegible] Syria, he went [illegible]


COFFIN OF RAMSES II.[1]


RAMSES II.[2]

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[1] Drawn by Faucher-Gudin, from a photograph by Emil Brugsch-Bey [illegible]

[2] Drawn by Boudier, from a photograph taken in 1886 from the mummy itself, by Emil Brugsch-Bey; cf. Maspero, Les Momies royales de Déir el-Baharî, in the Mémoires [illegible] vol. i. pls. xix–xxi.

[illegible]

places.[1] The nations, however, to the north and west, in Libya and in the Mediterranean islands, had for some time past been [illegible] which caused little [illegible] to the empires of [illegible] world. The Timihu, some of which paid tribute from the XIIth, and others from the first years of the XVIIIth dynasty, had always been troublesome, but never really dangerous neighbours. From time to time it was necessary to send light troops against them, who, marching along the coast or following the caravan routes, would enter their territory, burn them from their retreats, destroy their palm groves, carry off their cattle and place garrisons in the principal oases, even to Siwah itself. For more than a century, however, it would seem that more or less numerically stronger populations had entered upon the stage. A current of invasion, having its origin in the region of the Atlas, or possibly even in Europe, was setting towards the Nile, forcing before it the scattered tribes of the Sahara. Who were these invaders? Were they connected with the race which had planted its dolmens over the plains of the Maghreb?[2] Whatever the answer to this question may be, we know that a certain number of tribes, among others the Labu and Mashauasha—who had occupied a middle position between Egypt [illegible] [illegible] Sahara [illegible] were now pressed to the front and forced [illegible] [illegible] were tall [illegible] of large limb and [illegible] with light hair and blue eyes [illegible] in fact, showing [illegible] origin. They took pleasure in tattooing [illegible] as the Tuaregs and [illegible] still do [illegible] seem to [illegible] not all of them practised circumcision, like a portion of the Egyptians and Semites. In the arrangement of the hair [illegible] upon the [illegible] was an object to all [illegible] [illegible] [illegible] the [illegible] flowing [illegible] A [illegible] a [illegible] skin thrown over the back, a [illegible] of woollen [illegible] fringes and [illegible] falling from the left shoulder with an attachment in front, so as to leave the body [illegible] in walking—these constituted the ordinary

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[1] [illegible]

[2] [illegible]

[3] [illegible] Libyans of [illegible]

[4] W. Max Müller [illegible]

[illegible] of the people.[1] They [illegible] Egyptians, consisting of the [illegible], the [illegible] boomerang, the bow and arrow, and the sling. They also employed horses and [illegible].[2] Their [illegible] made them a foe not to be despised, in spite of their [illegible] and their want of discipline. When they were [illegible] into regiments and [illegible] under [illegible] generals, they became the best [illegible] Egypt could boast of. The [illegible] were the most energetic of the tribes, and their chiefs [illegible] possessing the leadership over all the other clans in this region of the world.[3]

[illegible]

[illegible] tribes of the desert at the period of [illegible] became [illegible] by the [illegible] defeats which they had sustained at the hands of the Egyptians. At [illegible] when Merenptah ascended the throne, [illegible] Mer[illegible] and [illegible]

[illegible] mark, above Rameses II. [illegible] breastplate with his spear [illegible]

[1] Ungnad, *Studien zur Palästinischkriegerischen*, 2nd edition, pp. [illegible]

[2] Drawn by Pauline Curtis, from a photograph of the original, [illegible] Museum, plate [illegible], fig. 4.

[3] This was the case in the case of Merenptah and Rameses III, [illegible] the Libyans and their kings [illegible] (*Transactions of* [illegible]

[4] This same type of flint coat Mermnott, son of [illegible] Rand *Egypt. Inscrip.*, p. [illegible]

rule over the immense territory lying between the Fayûm and the two Syrtes; the Tumahu, the Kahaka, and the Mashauasha rendered him the same obedience as his own people. A revolution had thus occurred in Africa similar to that which had taken place a century previously in Naharaim, when Sapalulu founded the Hittite empire. A great kingdom now came into being where no state capable of disturbing Egyptian control had existed before. The danger was serious. The Hittites, separated from the Nile by the whole breadth of Syria, could not directly threaten any of the Egyptian cities; but the Libyans, lords of the desert, were in contact with the Delta, and could in a few days fall upon any point in the valley they chose. Minephtah, therefore, hastened to resist the assault of the westerns, as his father had formerly done that of the easterns, and, strange as it may seem, he found among the troops of his enemies some of the adversaries with whom the Egyptians had fought under the walls of Qodshu sixty years before. The Shardana, Lycians, and others, having left the coasts of the Delta and the Phœnician seaboard owing to the vigilant watch kept by the Egyptians over their waters, had betaken themselves to the Libyan littoral, where they met with a [illegible] reception. [illegible] settled in some places, and founded there [illegible] [illegible] [illegible] their youths [illegible] of mercenary soldiers and many of them [illegible] their services to the native princes, while others were enrolled among the troops of the king of the Rebu, or of the Pharaoh himself. Marauyu brought with him Akaiusha, Shardana, Lycians, Tursha, and [illegible] [illegible] when he resolved to begin the strife. This was not one of [illegible] little wars which aimed at nothing further than the [illegible] of the [illegible] or the conquest of one of the provinces. Marauyu was bringing [illegible] than the tribes, [illegible] people into the Nile valley to settle permanently there, as the [illegible] had done [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] to [illegible] all nations. The barbarians [illegible] the frontier [illegible] they penetrate to the fields of Egypt. [illegible] there, they stay for days [illegible] They come as numerous as reptiles, and [illegible] to sweep them [illegible] Lo! life, [illegible] the consummation of our [illegible] Behold, they arrive with [illegible] they pass their time [illegible] they attack [illegible] killing [illegible] every way, [illegible] the reason why they [illegible] land of Egypt to seek their sustenance, and their [illegible] to [illegible] themselves [illegible] to catch them like [illegible] upon [illegible] bellies. [illegible] a poor death, a miserable [illegible] he shall never [illegible] his place! [illegible] then and cursed [illegible] on the 14th of Epiphi [illegible] himself [illegible] the [illegible] the enemy.

These were brave words, but we may [illegible] the figure [illegible] this king of more than sixty years of age would have presented to a [illegible] of the army, and [illegible] competence [illegible] an effective charge against the enemy. On the other hand, his presence in a critical position of affairs would have enlarged the [illegible] of his [illegible] and perhaps compromised the issue of the battle. A dream settled the whole question. While Menephtah was asleep one night he saw a gigantic figure of Ptah standing before him and forbidding him to advance. "Arise," cried the god to the sleeping king, "thou cursed khopesh! put away the weapon from thee!" The Majesty said to him: "But what am I to do?" And Ptah answered him: "Dispatch the infantry and send for it upon your chariots to the [illegible] of the corridors of Pharaoh." The Pharaoh [illegible] of the [illegible] and did not stir from his position. Meriamûn, however, in the meantime arranged his attack for the 15th of Epiphi, at the rising of the sun. It did not take place, however, until [illegible] The members of His Majesty's [illegible] of the bodyguard [illegible] six hours, the [illegible] shall be the [illegible] of the enemy." When Meriamûn saw the [illegible] he was afraid, his heart [illegible] him, he looked [illegible] to right as fast as his feet [illegible] him to move, but he so successfully that [illegible] and [illegible] remained behind [illegible] preparations, as well as everything else he had upon him. His treasure, his arms, his wife, his [illegible], with the cattle which he had brought with him, his

[illegible]

[illegible] pursuit of the conquerors [illegible] the Libyans from his head-[illegible] and took flight with such [illegible] that [illegible] escaped the [illegible] but the officers who led the [illegible] of His Majesty's troops followed in near steps[1] and put most of them to the sword. Mimar succeeded, however, in escaping to the desert, and regained his own country without water or provisions and almost without escort. The conquering troops returned to the camp laden with booty, and driving before them [illegible] carrying as bloody trophies of victory, quantities of hands and [illegible] from the dead bodies of the enemy. The bodies of six generals and [illegible] Libyan [illegible] were found upon the field of battle, together with 222 Shagdashu, 742 Tursha, and some hundreds of Sherdana and Achaeans. Several thousands of prisoners passed in procession before the Pharaoh, and were distributed among each of his soldiers as and distinguished troops.[2] These numbers show the gravity of the danger from which Egypt had escaped. The announcement of the victory filled the country with enthusiasm, all the more because of the reality of the panic which had preceded it. The fellahin intoxicated with joy, called each other "Come, and let us go a long distance on the road, or there is now no fear in the hearts of men." The fortified posts may at last be left, the citadels are empty. The sentinels stand at the foot of the walls and wait in the shade for the guard to come after their siesta, to give them [illegible]. The military police sleep in their accustomed rooms, and the people of the marshes are more drive their herds to pasture without fear of raids, for there are no longer marauders near at hand to cross the river. The cry of the sentinels is heard no more in the night. "Shall thou that comest to [illegible] that is west and [illegible] which is not thine own—[illegible] off" and men and [illegible] in the following morning. "Nothing such a thing has been seen. [illegible] towns had once more their usual daily routine, and [illegible] who works in the hope of the harvest, will a fresh hand at upon that which is shall have reaped."[3] The return from Memphis to Thebes was a triumphal march. "He is very strong, Baal Mountains, among the mighty peoples, there was none to protect—his words have a victorious effect as those of Thot. Everything which he does is completed to the end.—Wonderful is the guide at the head of his armies. His valor penetrates the Fenkhu walls.—Victory belongs to those who know the [illegible]—but to Mentu, his [illegible] who brandishes himself before his courage and before his strength.—[illegible] fall upon the Fenkhu they consume the Syrian, the Sherdana which their [illegible] brought back

[1] [illegible]

[2] [illegible]

STATUE OF MERNEPTAH

by his sword—make prisoners of their own tribes.—Very happy it is not in the power of the [illegible] drawn by hand—the conquered chiefs march backwards before [illegible] them to thy several habitations. Amen, [illegible] of his mother."[1] And the poets amuse themselves with a [illegible] Egypt, pursued as he was by his own people and obliged to hide himself from them. "He is [illegible] repeat to themselves. Nothing [illegible] has occurred since the time of Ra." The old man say each one to his children: "Misfortune to the Lybi! it is all over with them! No one can stay longer peaceably across the country; but the power of going out of our land has been taken from us in a single day, and the Tehenu have been withered up in a single year. Sethi has ceased to be the chief and the devastator [illegible] "There is no thing left [illegible] fools [illegible] fortress." The [illegible] was carried through [illegible] which were [illegible] "The chiefs gave there their salutations [illegible] after the crushing [illegible] of the Libyans, [illegible] peace, [illegible] as far as the [illegible] the inhabitants of Ammon to [illegible] away [illegible] carried into captivity. Inscriptions brought to [illegible] the Tehenu [illegible] years and have [illegible] Khem is like a widow. [illegible] of Egypt."[2] Meneptah [illegible] opportunity to [illegible] [illegible] Perhaps the effort which [illegible] perhaps

[1] [illegible]

[2] [illegible]

[3] [illegible] Egypt, and The Question [illegible] pp. [illegible] by [illegible] (1-10)

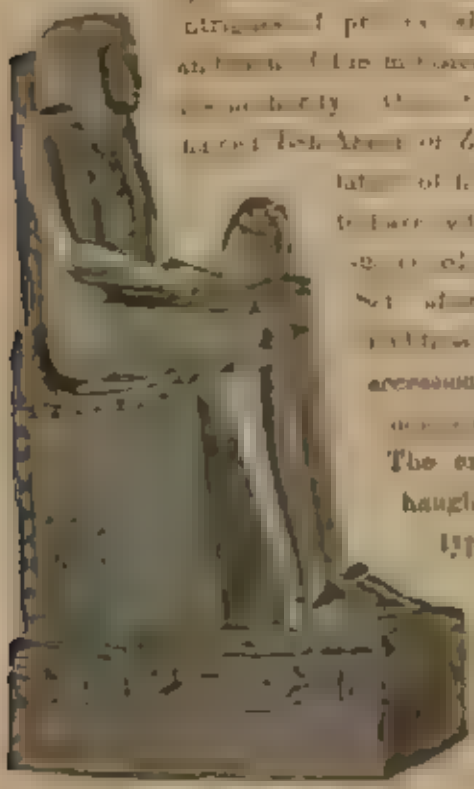
[illegible] AND BUCHERAN AT DEIR-EL-BAHRI*

[illegible] prevented [illegible] from pursuing his success, he was content, it may be to retain [illegible] from the Libyans and to certify a few new posts to the east of the Delta. The Libyan kingdom was now in the same position as that in which the Hittites had been after the campaigns of Seti I; its power had been checked for the moment, but it still remained entire on the Egyptian frontier, awaiting an opportunity.

Meneptah lived for some time after the [illegible] year 5, and the number of monuments which belong to this period show that he reigned in peace. We can [illegible] that he worked in the same places as his father before him: at Tanis as well as Thebes, in Nubia as well as in the Delta. He [illegible] the sum of [illegible] made [illegible] and [illegible] the [illegible] of the decoration of Seti's tomb at least of the [illegible] which he set up in the [illegible] of these beasts is [illegible] a chapel, with its [illegible] and columns, and still exists for

* Drawn by Faucher-Gudin, from a photograph by Beato.

[illegible]



The expression in them is gentle, refined, haughty, and somewhat melancholic. It is the type of Seti I. and Ramses II., but enobled and, as it were, soldered. An inscription of his second year attributes to him victories in Asia,[4] but others of the same period indicate the existence of disturbances similar to those which had troubled the last years of his father. These were occasioned by a certain [illegible] who [illegible] Chaba was, nevertheless, of the opinion that he aspired to

[illegible] Tausert.[1] We do not know whether he left any legitimate children, but two sovereigns succeeded him who were not directly connected with him, but were probably the grandsons of the Ammenses and the Siphtah, whom we meet with among the children of Ramses.[2] The first of these was also called Amenmeses, and he held sway for several years over the whole of Egypt, and over its foreign possessions.[3] The second, who was named Siphtah - Menephtah, [illegible] ascended [illegible] to the devotion of his minister Bai,[4] but in a greater degree to his marriage with a certain princess called Tausert.[5] He maintained himself in this position for at

[illegible] 1.[6]

[1] Champollion, *Monuments de l'Égypte*, etc., vol. i. pp. xlix 162, 167, 168; Lepsius, *Les Hyksos régnent de Thèbes*, in the *Mémoires de la Société Française*, vol. ii. 2nd book.

[2] Drawn by Sauvageot, from a photograph by Emil Brugsch-Bey, taken at Deir el-Medineh, in the tomb of the sovereign.

[3] Mariette, *Lettre à M. Vicomte d'Abadie*, in the *Comptes rendus de l'Académie* [illegible]

[4] [illegible]

[5] [illegible]

[6] [illegible]

least six years. During which he made an expedition into Ethiopia, and remained in seclusion at Thebes, receiving from all foreign nations [illegible]. He kept up so [illegible] the appearance [illegible] that, to judge from his monuments, he must have been the equal of the most powerful of his **predecessors at Thebes**.

Egypt, nevertheless, was [illegible] more and more towards its downfall. No sooner had this monarch disappeared than it began to be [illegible]. In vain [illegible] kept many claimants for the throne, but none of them [illegible] in [illegible] the claims of his rivals, and [illegible] supreme [illegible] of the Nile valley to the sea. The [illegible] of Upper Egypt [illegible] away and the people without [illegible] and the [illegible] were, until other times came, or the land of Upper Egypt was in the hands of the princes ruling over the nomes, and they put each other to death [illegible] and [illegible] Other times came afterwards, during years of [illegible], in which Assur [illegible] Syria [illegible] among them, and [illegible] to be [illegible] [illegible] with regard to the gods or with regard to [illegible] [illegible] Pharaoh. The [illegible] kept in [illegible] Nomes and Nubia, [illegible] the successors of the sovereignty [illegible] position of [illegible] of the king protestes by the great [illegible] to recover as many as possible of their ancient privileges. For half a century and more, fortune had given them as masters a [illegible] aged princes not equal to [illegible] at Thebes.

[illegible] and after him Kuff (Mariette and Deveria, pp. [illegible]) [illegible]

The intrusion of the peoples of the sea, the revolt of the claimants to the throne, and the intrigues of ministerial rivals after the other events had broken the bonds which fettered them, in the one generation they were able to regain that liberty of action of which they had been deprived for centuries. To this state of things Egypt had been drifting from the earliest times. Unity could be maintained only by a continuous effort, and even this became to avoid the loss which had left the whole country together were soon broken. There was another danger threatening the country beside that arising from the weakening of the hands of the sovereign, and the turbulence of the barons. Ever since the Eighteenth Pharaohs were accustomed to bring into the country yearly in the wars, amounting many thousands of captives. The number of foreigners around them had, therefore, increased in a striking manner. The majority of these strangers either died without [illegible] or [illegible] to the indigenous inhabitants. In many places, however, the [illegible] were in proportions that they were able to retain among themselves the [illegible] branch of their language, their religion and their customs, and with these they [illegible] to have the country of their exile for their home [illegible]. Among [illegible] that was kept over them the [illegible] subjects, but as soon as the vigilance was relaxed rebellions were made to break out, especially amongst those who worked in the quarries. Traditions of the Greek period contain certain [illegible] in the history of these captives. Some Babylonian prisoners brought back by Sennacherib, tradition tells us, made [illegible] and began the fatiguing work to which they were condemned by [illegible] into open revolt. Four thousand Hebrews, under [illegible] opposite Memphis, and commanding the [illegible], held their ground [illegible] with such obstinacy that it was found necessary to grant them a [illegible] province where they occupied [illegible] which they afterwards called Heliopolis. [illegible] the neighbouring [illegible] [illegible] captives [illegible]. The wild and barbarous tribes of the Delta,

[illegible]

[illegible] Hebrews or the remnant of the Hyksos had [illegible] to a miserable bondage under the successors of the Ramesses. The retaliation on the nation which had been leagued, there during the wars with the Hyksos had [illegible] the extent of territory in which they could pasture their herds. Rameses II treated them as slaves of the treasury and the Hebrews were [illegible] and [illegible] his rule before they began to look back with regret on the days of the patriarchs "who knew Joseph". "The Egyptians set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel." Further details on the conditions are supplied in the Hieroglyphic records. "They made their lives bitter with cruel bondage, in mortar and in all manner of service in the field." The unfortunate slaves were only an opportunity [illegible] of their [illegible].

The national hatred of the Hebrews indicates that the king, in his pleasure, [illegible] by a distinguishing expression, [illegible] to go home. However, there was children at their birth. A woman of the house of Levi, after having concealed her infant for three months, put it in an ark of bulrushes and exposed him to [illegible]. Not far off, where the daughter of Pharaoh was accustomed to bathe. The princess on perceiving the child, in compassion, [illegible] adopted him, called him Moses, saved from the waters, and had him instructed in all the knowledge of the Egyptians. Moses had reached the age of forty years, when he saw [illegible] an Egyptian smiting a Hebrew, and slew him in his anger. Shortly afterwards, having [illegible] to the land of Midian, he found an asylum and [illegible] the priest gave him one of his daughters in marriage. After forty years of exile, God appeared to him in a burning bush and sent him to deliver His people. The old Pharaoh was dead, but Moses and his brother Aaron had to look themselves to the wrath of the new Pharaoh,

[illegible] Chronologies, pp. 118–125.

[illegible] the tomb excavated by Ne[illegible]

and [illegible] from him permission for the Israelites to enter the [illegible] of Arabia. [illegible] obtained it, as we know, only after the infliction of ten plagues, and after the [illegible] of the Egyptians had been [illegible]. It [illegible] started from Succoth, as they were pursued by a body of troops, the Sea parted [illegible] gave to the passage [illegible] the dry ground and [illegible] afterwards on the Egyptian [illegible], overwhelmed them to a man. Thereupon Moses and the children of Israel sang the song unto Jehovah, saying: "Jehovah is my strength and song, and He is become my salvation. This is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him. Jehovah is a man of war; Jehovah is His name. Pharaoh's chariots and his host hath He cast into the sea; and his chosen captains are sunk in the Red Sea. The floods covered them; they went down into the deep like a stone. Thou didst blow with Your wind, the sea covered them; they sank as lead in the mighty waters." From this narrative we see that the Israelites, or at least those of them who dwelt in the Delta, had to escape from Egypt by pressure, not by a passage to the wilderness of Arabia. According to the opinion of some rabbinical authorities, this event took place in the [illegible]. Merneptah and the [illegible] of the triumphal inscription, [illegible] discovered by Prof. Petrie, seem to confirm this view, as relating to the people of Israel's [illegible] Israel had not [illegible].* The [illegible] is pretty clearly that those all or most Israelites were then somewhere east of Egypt, possibly in the neighbourhood of Ancient Anu or Zoan. It is the Biblical

[illegible]

* Exod. xv. 1–10 (R. V.).

* Chabas proposed to identify with the Hebrews the [illegible] mentioned on [illegible]

[illegible]

Errata. Page [illegible] should read [illegible] instead of [illegible]

[illegible] Israelites who are here mentioned for the first time on Egyptian monuments, one might suppose that they had just [illegible] to begin their wandering through the desert. Although the peoples of the sea and the Libyans and other [illegible] coming from settlements in the land of Canaan, the Israelites [illegible] profited both by the disorder into which the Egyptians were thrown by the invaders, and by the [illegible] withdrawal of Memphis of the troops previously stationed on the east of the Delta. [illegible] break away from their servitude and come to freedom. It is, on the other hand, the Israelites of Memphis who are regarded as [illegible] under which dwelling [illegible] the inscriptions. Meanwhile the greater part of the people [illegible] to the cities of the Nile. There [illegible] Israelites, a date coming two generations after the Exodus. The years following the reign of Seti II offer favorable conditions for [illegible] a large [illegible] the breakup of the power of the descendants of the Ramses. The results among the people, and the supremacy of a Semite over the other leaders, must have [illegible] the rule. We can readily understand how in the midst of national disorders, to be a temporary [illegible] escape from the [illegible] seemed to be the [illegible] Yet without meeting with strong opposition from the Pharaoh who would [illegible] to free the people, and to lay [illegible] the burden which [illegible] the escape of a band of serfs.

Having crossed the Red Sea, the Israelites pursued their course to the northeast on the usual road leading into Syria, and then turning towards the south, at length arrived at Sinai. It was a time of such the nature of a [illegible] [illegible] by the Israelites would have [illegible] the risk of the enemy from [illegible] of pursuing against the Egyptian troops who still possessed the strongholds of the Sinai peninsula. They [illegible] to escape, to return the great military roads of the Pharaohs, to avoid coming into contact with the Egyptians or running into the [illegible] of Pharaoh's growing army. The desert offered a proper retreat to people of a nomadic [illegible] the Israelites, they [illegible] their [illegible] and spent there a wandering life for several generations.

[illegible]

The Bible narrative describes at length each halting place, the great sufferings they endured, and the striking miracles which God performed on their behalf. Moses conducted them through all these experiences, continually troubled by their murmurings and seditions, but always ready to help them out of the difficulties into which they were led, in every case by their want of faith. He taught them, under God's direction, how to correct the bitterness of Marah waters by casting a tree into them, and so make them sweet. When it was time to look back with regret to the flesh-pots of Egypt, and the abundance of food there, neither equal to much was provided for them. "At even the quails came up and covered the camp, and in the morning the dew lay round about the host, and when the dew that was gone up lo! upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, 'What is it?' for they wist not what it was. And Moses said unto them, 'It is the bread which the Lord hath given you to eat.'" And the house of Israel called the name thereof Manna: and it was like coriander seed, white, and the taste of it was like wafers made with honey." And the children of Israel did eat the manna forty years, until they came to a land inhabited, they did eat the manna until they came unto the borders of the land of Canaan. Further on at Rephidim, the water failed. Moses smote the rock at Horeb, and it gushed out. The Amalekites, who had now begun to oppose the passage, and might certainly build the power of a rabble of slaves, were defeated by Moses, Aaron, and Hur, who went up to the top of the hill on which Moses stood, and when Moses held up his hand Israel prevailed, and when he let down his hand, Amalek prevailed. But Moses

[illegible]

[illegible] connection with Moses, exalted.

[illegible]

[1] Exod. xvi. 13–16.

[illegible]

[illegible]

[illegible] Exod. xx.

[illegible]

[illegible] hours, and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.[1] Three months after the departure of the Israelites from Egypt they encamped at the foot of Sinai, and the Lord called unto Moses out of the mountain, saying: Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me from among all peoples; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation. The people answered together, and said: "All that the Lord hath spoken we will do." And the Lord said unto Moses: Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. On the third day, when it was morning, there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mountain. And Mount Sinai was all together in smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed ever louder, Moses spoke, and God answered him by a voice.[2] Therefore was the gathering of the supreme law the establishment of the covenant which the Lord Himself had given to promulgate directly to the people. It was engraved in the tablets of stone, not contained, in the form of an outline for arrangements which that treaty, if the Lord be imposed upon the people of Israel:

I. I am Jahveh, which brought thee out of the land of Egypt. Thou shalt have none other gods before Me.

II. Thou shalt not make unto thee a graven image.

III. Thou shalt not take the name of Jahveh thy God in vain.

IV. Remember the sabbath day, to keep it holy.

V. Honor thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

[1] Exod. xvii. 8-13.
[2] Exod. xix. 2-6, 9, 10-19.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet.*[1]

And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. And they said unto Moses, Speak thou with us and we will hear: but let not God speak with us, lest we die.[2] God gave the commandments to Moses, and made many other instructions required then on the occasion: the rites of sacrifice, the details of the sacrificial vestments, the mode of consecrating the priests, the composition of the oil and incense for the altar. Later on, the observance of the three annual festivals and the orders as to absolute rest on the seventh day, as to the distinction between clean and unclean animals, as to drink, as to the prostitution of women, and lawful and unlawful marriages.[3] The people waited from week to week until Moses had completed the revelation of the ten commandments, and in their impatience bound the new law more than once. On one occasion when Moses delayed to come out of the mount, they believed themselves abandoned by heaven and obliged Aaron, the high priest, to make for them a golden calf before which they offered burnt offerings. The sojourn of the people at the foot of Sinai lasted eleven months. At the end of this period they set out once more on their slow journey to the Promised Land, guided during the day by a cloud, and during the night by a pillar of fire which moved before them. This is a general summary of what we find in the sacred writings.

The Israelites, when they were at last from Egypt were obviously a nation.[4] They were but a combined band flying with their herds from their persecutors, with no resources, badly armed, and unable to withstand the attack of regular troops. After leaving Sinai, they wandered for some time amongst the tribes of Arabia Petræa in search of some habitable country where they could live in their tents, or at length settled on the borders of Palestine in the one abundant region surrounding Kadesh Barnea. Kadesh had or in ancient times a population of

[1] [illegible]

[2] [illegible] *The Exodus, Lectures.* [illegible]

[3] [illegible]

[4] [illegible]

[illegible] the Wadi of Judgment [illegible] were made for the purpose of watering and for obtaining the pledges of [illegible] The country is a poor one, arid and burnt up, but it contains wells which never fail, and [illegible] suitable for the culture of wheat and for the rearing of cattle. The tribe which became possessed of a region to which there was a perennial supply of water was fortunate indeed, and a fragment of the poetry of Israel at the time of their sojourn here still remains as a monument to the transports with which the people gave way to at the discovery of a new spring. "Spring up, O well; sing ye unto it: the well which the princes digged, which the nobles of the people digged in the sceptre and with their staves."[1] The wanderers took possession of the region which some unwarlike people with the camels, and settled there, without being [illegible] troubled by their neighbours or by their former masters. The Israelites, indeed, absorbed in their own pastoral life, or in a war with foreign nations, soon forgot their escaped slaves, and never troubled themselves for centuries over what had become of the [illegible] [illegible] under the reign of the Ptolemies. When they had learned from the Bible something of the people of God, they began to seek in their own annals for traces of their sojourn in Egypt and of their departure from the country. A new version of the Exodus sprang up, or, rather, Moses's tradition was [illegible] with the material of a semi-historical romance, of which Amenophis III. was the hero. His minister and namesake, Amen'Ofes, son of Hapu, still [illegible] impressions on the minds of the inhabitants of Thebes. He not only erected the colossal figures in the Amenophium, but he [illegible] the chapel at Deir el Medinah, which was [illegible] restored in Ptolemaic times, and which contained [illegible] worshipped as long as the Egyptian religion [illegible]. Learned knowledge of the mysteries of nature were attributed to him, as in later times to Prince Ibhammon, son of Rameses II. He is [illegible] the wise certain writer who is mentioned twice in [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

THE CLOSE OF THE THEBAN EMPIRE.

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[illegible]

Issue III

[illegible]

[illegible]

CHAPTER V.

THE CLOSE OF THE THEBAN EMPIRE

[illegible] Ramses III. [illegible] Persecution
The predominance of Amun and his high p[illegible]

As soon as [illegible] Egypt [illegible] restoration to a [illegible] of the old Theban [illegible] A descendant of Seti I. or Ramses II., named Nekhtusa, collected round him the forces of the southern nomes, and established, the ghost notwithstanding, [illegible] Set-ab [illegible] When [illegible] he was busy settling [illegible] the necessities of the country which, for [illegible], could not stand, leaving the rebels who were in the Delta, possessing the great throne of Egypt, he was [illegible] of the two lands at the place of Temu, setting bounds to [illegible] which had been overthrown, to [illegible] good purpose, that each one [illegible] those who had been separated from him as by a wall for so long a time, are [illegible] the temples [illegible] that the traditional rites could be celebrated at the divine cycles. Many were the difficulties that he had to encounter before he could restore to the country

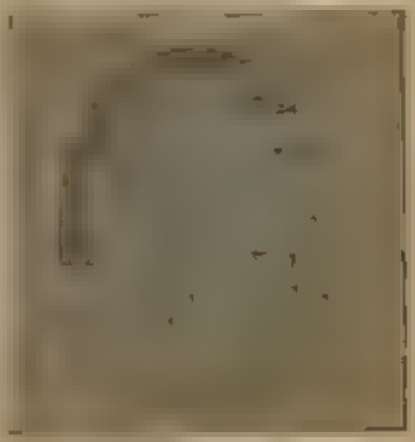
[illegible] translation in Lepsius, Denkmäler, vol. iii. [illegible] The signature [illegible] necropolis named Pa[illegible] No. xxxii., and vol. iii. pp. 112, 113.)

[illegible]

[illegible]

[illegible]

He began by restoring order in the administration of affairs, "he established truth, crushed error, purified the temple from all crime,"[4] and made his authority felt not only in the length and breadth of the Nile valley, but in what was still left of the Asiatic provinces. The disturbances of the [illegible]



[illegible]

[illegible]

[illegible]

[illegible]

[illegible] *Ill.*, in the *Zeitschrift*, [illegible] pp. [illegible], [illegible], where [illegible]

had probably ceased to pay tribute, [illegible] irregularly, during the years of anarchy following[1] the death of Siphtah; but they had taken no part in the revolution, [illegible] kept the peace, so that when Ramses III ascended the throne he was spared the trouble of reconquering them. He had merely to claim allegiance [illegible] at once [illegible] which included the population round the [illegible] of [illegible] the banks of the Nubian [illegible].[2] The danger which had threatened [illegible] the civil wars, and which would [illegible] a few years longer, again revealed itself now that an energetic prince had been found to resume the direction of affairs, and to weld together those elements which had been on the point of disintegration.[3]

One state alone appeared to regret the revival of the Imperial power: this was the kingdom of Libya. It had continued to increase in size since the days of Minephtah, and its population had been swelled by the annexation of several strong tribes inhabiting the vast area of the Sahara. One of these, the Mashauasha, acquired the ascendency among these desert races owing to their numbers and wealth, and together with the other tribes—the Sabati, the Kaikasha, the Shaitu, the Hasa, the Bakana, and the Qahaqa—it formed a confederacy, which now threatened Egypt on the west. This federation was commanded by Didi, Mashakan, and Maraiu, all children of that Maraiu who had led the first Libyan invasion, and also by Zamaraiu and Zautmarau, two princes of less important tribes.[4] Their combined forces had attacked Egypt for the second time during the years of anarchy, and had gained possession one after another of all the towns to the west of the Delta, from the neighbourhood of Memphis to the town of Qarbana [illegible] Canopic branch of the Nile [illegible] the [illegible] central provinces. [illegible] had been unable

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[1] Cf. W. Max Müller, [illegible]

[2] [illegible]

[3] [illegible] one of the pylons of Medinet-Habu.

[4] Dümichen, *Historische Inschriften*, vol. ii. pl. xlvii. [illegible] stated, but it is thought to be probable from the names of [illegible] of identification. (For the first Libyan invasion, see [illegible].)

[5] The [illegible] Brugsch, in the *Recueil de Travaux*, vol. xiii. p. 160) [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

the chariotry covered the two wings.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

neighbours the [illegible] [illegible]. But their attack was broken by [illegible] [illegible] [illegible] ships [illegible] [illegible] [illegible] called [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of ty [illegible] was stamped [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible].[1] They [illegible] [illegible] [illegible] with him, [illegible] [illegible] [illegible] endeavouring to escape [illegible] [illegible] pursuers, perished in the [illegible] [illegible], and the [illegible] [illegible] [illegible] [illegible] where therefore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] upon them! [illegible] they have [illegible] [illegible] [illegible] [illegible] into carnage [illegible] [illegible] [illegible] [illegible] [illegible] upon them. 'We are [illegible] [illegible] upon [illegible] where [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].' And their [illegible] did not [illegible] [illegible] [illegible] [illegible] with [illegible] the struggle. [illegible] as [illegible] [illegible] [illegible] [illegible] [illegible] every [illegible] that [illegible] it, and [illegible] [illegible] [illegible] approach [illegible] [illegible] [illegible] [illegible] [illegible], and [illegible] [illegible] [illegible] it [illegible]."[2] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the enemy killed[3] and [illegible] [illegible] who surrendered at discretion. The latter were formed into a brigade, and were [illegible] [illegible] the [illegible] the valley of the Nile [illegible] military [illegible] [illegible] [illegible] [illegible] their fate with that [illegible] [illegible] [illegible] [illegible] [illegible] to have [illegible] [illegible] [illegible] of the [illegible], at that date. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] which [illegible] [illegible] [illegible], when their fate had been [illegible] [illegible], [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] humility, and [illegible] [illegible] [illegible] [illegible] to the [illegible] to whom they were [illegible] [illegible] by a [illegible] [illegible] [illegible]. [illegible] prisoners of one [illegible] became on the next [illegible] [illegible] [illegible] of the [illegible] against whom they had formerly fought [illegible] [illegible] and they were employed against them, [illegible] [illegible] [illegible] having no fear of their deserting to the other side during the engagement. They were lodged in the barracks at Thebes, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and governors of the [illegible] [illegible] were [illegible] to retain their savage [illegible] and warlike spirit. They intermarried [illegible] with [illegible] [illegible] with women of their own tribes, and were [illegible] [illegible] [illegible] by fresh prisoners or voluntary [illegible]. Dispersed principally into the Delta and the cities of Middle Egypt, they thus ended by constituting a

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[1] [illegible]

[2] [illegible]

[3] Dümichen, Hist., vol. ii. pl. xlix. ll. 33–34.

[4] [illegible] which reproduces this scene on p. 227 of this volume).

[5] [illegible] 1st series, vol. viii. p. 39).

[illegible] population established by [illegible] and trying to the [illegible] of arms, and forming a world of warrior castes, differing widely from the native [illegible] tribes, and known for many generations by their national name of Mashwasha. A century after XIII[illegible] dynasty, the Pharaohs had, in a similar way, imported the Mazoi from Nubia and had used them as a military police. Ramses III. now resolved to naturalise the Libyans for such the same purpose. His victory did not bear the immediate fruits that we might have expected from his own account of it; the memory of the exploits of Ramses II. remained too vivid and stimulated by the example of his successor at Qadesh to have the full credit of the victory over the Libyans. He certainly did overcome the Libyans, and forced their invasion, we may go so far as to believe that he spared them the prosecution which they had incurred in the left bank of the Canopic branch, from Mareotis to the Natron Lakes but he did not conquer them, and their power still remained a formidable one. He had gained a respite at the point of the sword, but he had not delivered Egypt from their future attacks.

[illegible]

[illegible]

[illegible]

[illegible]

THE MARCH OF THE PHARAOH AND THEIR REPRESENTATIVES

[illegible]

[illegible]

Ægean [illegible] was at the time [illegible] the [illegible] and [illegible] the Eastern Mediterranean. [illegible] and contact with the merchants of Syria and Egypt had awakened in them a taste for a certain luxury and refinement, of which we find no traces in the remains of their civilization anterior to this period. Some of the symbols in the inscriptions found on their monuments recall certain of the Egyptian characters, while others present an original aspect and seem to be of Ægean origin. We find in them, arranged in juxtaposition, signs representing [illegible] kinds, members of the human body, and [illegible] little which is known of this script we are [illegible] from [illegible] meet with [illegible] parts [illegible] Mount and Northern Syria. It would appear that [illegible] the Egyptian [illegible] which [illegible] to the [illegible] on the [illegible] to the [illegible]

[illegible]

[illegible]

vol. xi, pp. 210, 211.

[illegible]

and bronze. It is easy to distinguish the Pulasati by the felt helmet which they wore, fastened under the chin by two straps and surmounted by a crest of feathers. The upper part of their bodies was covered by bands of leather or some thick material, below which hung a simple loincloth which came to the knee; they were shod with short sandals. They were all armed with round bucklers with two handles, and the short bronze sword common to the northern races, suspended by a cross belt passing over the left shoulder, and wore in their girdle two daggers and two javelins. They hurled the javelins from a short distance in attacking, and then drawing their swords or daggers, fell upon the enemy; we find among them a few chariots of the Hittite type, each manned by a driver and two fighting men. The Tyrseni appear to have been the most numerous after the Pulasati, next to whom came the Zakkala. The latter are thought to have been a branch of the Siculo-Pelasgi whom Greek tradition represents as scattered at this period among the Cyclades and along the coast of the Hellespont;[1] they wore a casque surmounted with plumes like that of the Pulasati. The Tyrseni may be distinguished by their feathered headdress, but the Shagalasha affected a long simple woollen cap falling on the neck behind, an article of apparel which is still worn by the sailors of the Archipelago; otherwise they were equipped in much the same manner as their allies. The other members of the confederation, the Shardana, the Danauna, and the Uashasha, each formed an inconsiderable contingent, and, taken all together, formed but a small fraction of the united force. Their fleet sailed along the coast

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[illegible] from the central regions of Asia Minor.

[illegible] W. Max Müller [illegible]

[illegible] with the Zygritæ of Libya by [illegible] W. Max Müller [illegible]

[illegible]

not kept within sight of the force on land. The squadrons depicted on the monuments were without doubt those of the two peoples, the Pelasgi and Zakkala. These ships resembled in many respects those of Egypt, except in the fact that they had no cut-water. The bow and stern rose straight from the keel to a neck of a goose or some fabulous creature. Towers for fighting purposes were erected above the deck, while a rail running round the sides of the vessel protected the bodies of the rowers. An upper yard was used in a single hung from the single mast, which terminated in a top for the look-out during a battle. The upper yard was not made to lower, and the top-men managed the sail in the same manner as the Egyptian sailors.

The resemblance between this fleet and that of Ramses is easily explained. The dwellers on the Egyptian, owing to the knowledge they had acquired of the Phoenician galleys, which were accustomed to cruise annually in their waters, became experts in ship-building. They copied the lines of the Phoenician craft, imitated the rigging and learned to handle their vessels so well, both on rivers and seas, and in a battle, that they could now oppose to the skilled eastern navigators ships as well fitted out and commanded by captains as experienced as those of Egypt or Asia.

It is not been a general movement among all these peoples at the very time when Ramses was repelling the attack of the Libyans. The tribes had quarrelled and had withdrawn their people at once. They were

[illegible]

[illegible] by Rawlinson, *Ancient Egypt*, pp. [illegible]. We find some [illegible]

[illegible] to one of those great [illegible] who had [illegible] Shepherds into Egypt, or again, [illegible] and carried away [illegible] at the [illegible] of Asia Minor [illegible] against their [illegible] Kadesh, nor [illegible], nor Carchemish, nor [illegible], nor Alasia, [illegible] being brought into them. The ancient kingdoms [illegible], already tottering, crumbled to pieces under the shock and were broken up into [illegible] elements. The barbarians, [illegible] the towns by [illegible], and [illegible] to resort to a lengthened [illegible], spread over the valley of the Orontes, burning and devastating the country everywhere. Having reached [illegible] the country of the Amorites [illegible], and [illegible] an entrenched camp [illegible] within [illegible] and the [illegible] they had acquired.[1] Some of these predatory bands having crossed the Lebanon, ended by attacking the subjects of the Pharaoh [illegible] and thus [illegible] of Egypt. Ramses, informed of their danger by the despatches of his officers and vassals, resolved to [illegible] the [illegible] himself. He summoned his troops together, both [illegible] and mercenary, [illegible] his own person looked after [illegible] about the VIIIth year [illegible] near Zalu. He advanced by forced marches [illegible] where [illegible] in Southern Syria, on the [illegible], and after a [illegible] completed [illegible] cleared the country [illegible] to the treasures of [illegible] which had been [illegible] for the transport of their families. [illegible] it was [illegible] to the north-west, in the direction of [illegible] to receive the expected [illegible]

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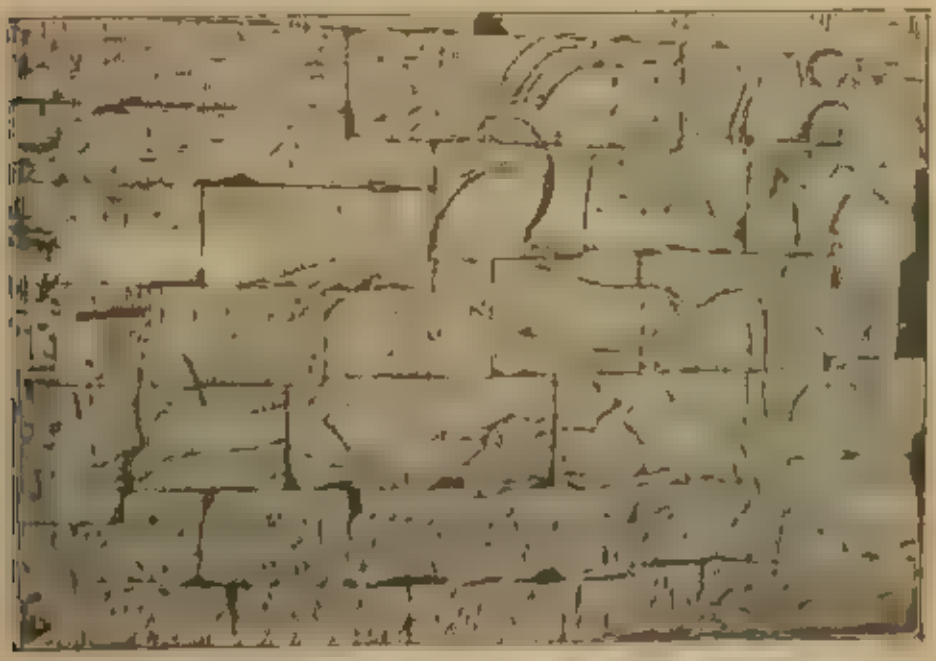
[1] [illegible]

MARIETTE, Voyage de la Haute-Égypte, vol. II. pls. 54, 55.

[illegible]

[illegible] the king followed them step by step. It is [illegible] that he [illegible] himself with boomerang to route after the example of [illegible] victors of the XVIIIth dynasty and [illegible] all of these animals in the long grass on one occasion [illegible] the banks of some river. He [illegible] his steps, probably at Joppa, and [illegible] straight [illegible] the enemy. The latter [illegible]



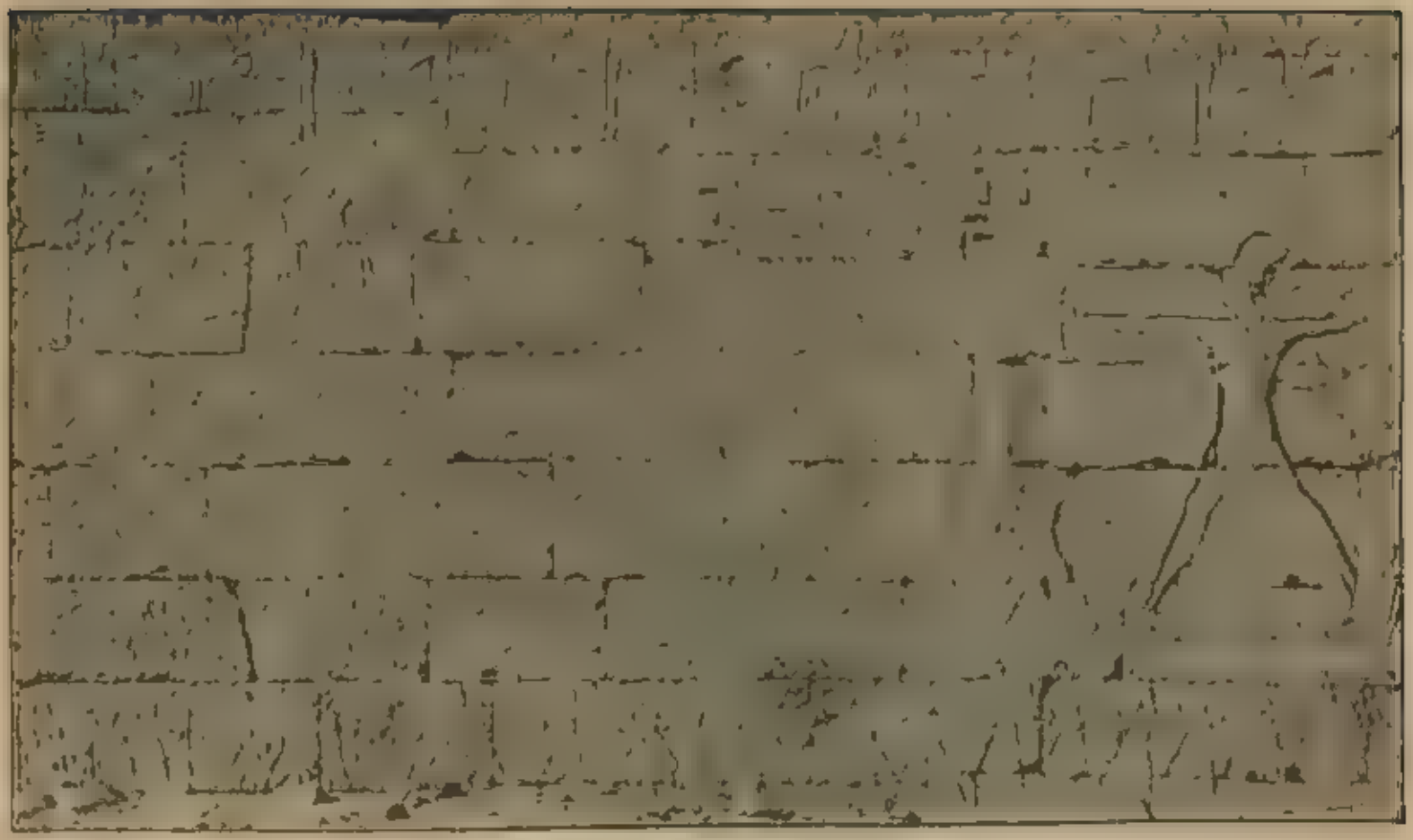
[illegible]

on the [illegible] shore at the [illegible] of a bay which [illegible] offers to their ships a commodious space for naval evolutions [illegible] possible the north. The Philistines in the neighbourhood of Megiddo [illegible] their boat and [illegible] into the water at the same moment [illegible] attacked the [illegible] fleet of the Philistines and Zakkala. Some of the Syrian galleys were [illegible] and sunk when the Egyptian vessels rammed them with their sharp stems and the crews were [illegible] to escape. Others by [illegible] were [illegible] by the arrows of the archers. The [illegible] who were commanded by Ramses [illegible] however, [illegible] in the waters, [illegible] the [illegible] of the vessels [illegible] and the [illegible] of Zakkala [illegible] crews [illegible] the [illegible] provincial governors [illegible]

[illegible]

vassal [illegible], and the rest of my subjects. The mouths of the river seemed to be a moving rampart of galleys, barques, and vessels of all kinds equipped from the bow to the stern with valiant armed men. The infantry, the flower of Egypt, were as lions roaring on the mountains, the chariot-troops, selected from among the most rapid warriors, had for their captains every officers conducted to themselves the horses gaveled to all their limbs, and were burning to trample the nations underfoot. As for me, I was like the warlike Mont. I stood up before them and they saw the vigour of my arms. I flung lightnings, I was as a bull who is conscious of his valour, and who strikes his hands over the people in the day of battle. Those who have violated my frontier will never more gather harvests from this earth. The period of their soul has been fixed for ever. My troops were drawn up before them in two lines. Very fierce, a dreadfully dense spectacle, then at the river mouth, annihilation exhausted them on every side. Those who were on the strand I made lie on the sandbanks, slaughtered like a stack of [illegible]. I made their vessels to capsize, and their crews fell into the sea. Those who had not fallen in the fight were caught, as it were, in the coil of a net. A multitude, one of the fleet, carried the Egyptian standard along the coast as far as the regions of the Hittites and Syria. The land troops, on the other hand, following on the beaten and well-trodden roads, pushed through Canaan, and [illegible] first found of and succeeded in reaching the plains of the Euphrates. A century has elapsed since a Pharaoh had planted his standard in that region, and the country must have seemed as sacred to the memory of Ramses III as to those who preceded or followed him. The Asiatics were still in masters, and although the memory of the ravages of the invading barbarians, were nevertheless [illegible] in preparing to resist their encroachments. The majority of the [illegible] had shut their gates in the face of Ramses, who, without [illegible] time, did not attempt to besiege them. He treated their territory with the same severity, demolishing their open towns, destroying their harvests, cutting down their fruit trees and cutting away their forests. He was able, moreover, without arousing his troops, to carry by assault several of their fortified towns. Hence, under the number, the destruction which is represented at the [illegible] of his victories. The people were consternated, and came very opportunely to [illegible] the [illegible] Jacob for the erection of monuments. The last battle of Ramses is never and hardly [illegible]

[illegible]



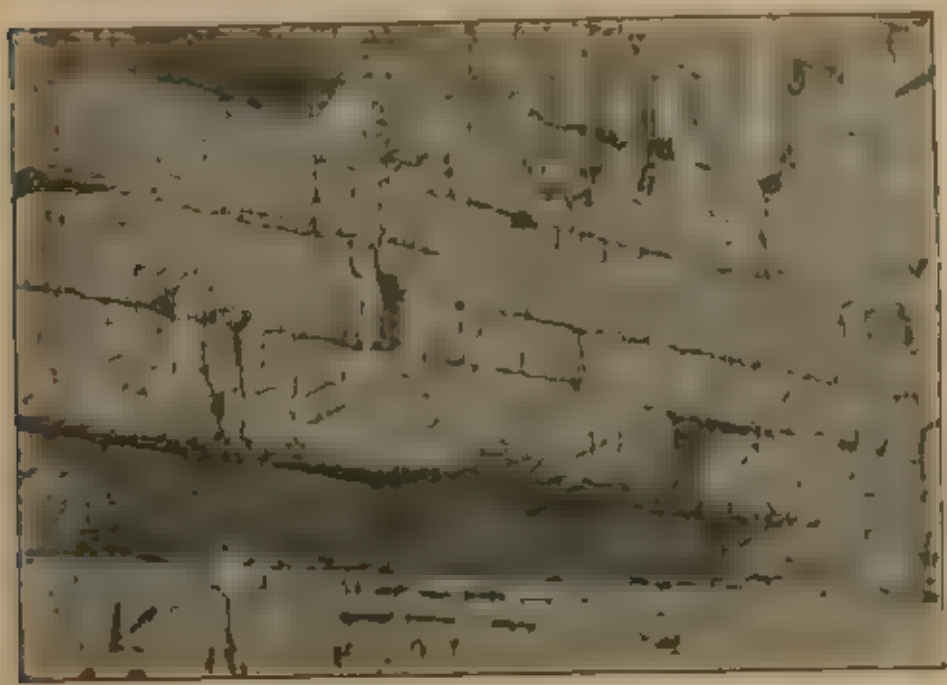
the isthmus when Lotan's [illegible] again its own master and Egyptian rule was once more limited to its traditional provinces of [illegible] and Phoenicia. The King of the Khati appears among the prisoners with the Pharaoh is represented as bringing to his father Amon, Carchemish, Tunip, Khalubu, Kadesh, Pubakha, Arad, Mitanni, Mattina, Asi, and a number of other famous towns of this period appear in the list of the subjugated nations recalling the triumphs of Thutmose III and Amenhotep II. Ramses II could not be deceived into thinking that his success was final. He accepted the protestations of obedience which were spontaneously offered, but he took care on further expeditions of importance either to restore or provide his garrisons, the central rule was established by exemplar Ramses II, only it did not seem to be sufficient for his own ambition.

Egypt breathed freely once more on the accession of the widow, queen-regent she was "as a bird without wings." "Let each woman go to and fro according to her will," cried the sovereign in describing the campaign "her ornaments upon her and directing her steps to any place she likes." And in order to provide and hold a guarantee of public security he converted his Asiatic captives into peaceful and loyal Syrian peasants into a bulwark against the barbarians, and a safeguard of the frontier. The war must, doubtless, have devastated Southern Syria, and he planted among the ruins what remained of the defeated tribes, the Pithsanu in the Sharuhelah and the Zakkara on the borders. Over great tracts great steel chains from Carmel to Dead Water towers were erected for the supervision of this region, and for rallying-points in case of internal revolts or attacks from without. Closer there, the Magdol of Ramses III was erected, not far from the scene of the recent battle, on the spot where the spoils had been divided. This wing barrier so to speak, stood between the Nile valley and the dangers which threatened it from Asia, and it was not long before its value was put to the proof. The Libyans, who had been cured from hostility to be the barrier against the [illegible]

[illegible]

Egypt, pl. [illegible]; [illegible], [illegible] upon which adorned the head of [illegible]

[illegible] of the eastern [illegible] the empire having now recovered their [illegible] set about collecting their hordes together for a fresh [illegible]. They returned to the attack in the XI. year of Ramses, under the leadership of Kapur, a prince of the Mashauasha.[1] Their soul had lost to turn at the second time that they



THE CAPTIVE CHIEFS OF RAMESES III. AT MEDINET-HABU.[2]

would find that [illegible] of Egypt [illegible] would be [illegible] and its plains as their own land." The result did not correspond with their intentions. "Death fell upon them within Egypt [illegible] with fear [illegible] to the Pharaoh [illegible] commanded [illegible] the [illegible] of the king who rages like Baal from the heights of heaven. As his [illegible] with his right hand to [illegible] the multitudes as well [illegible] to those who [illegible]

[illegible]

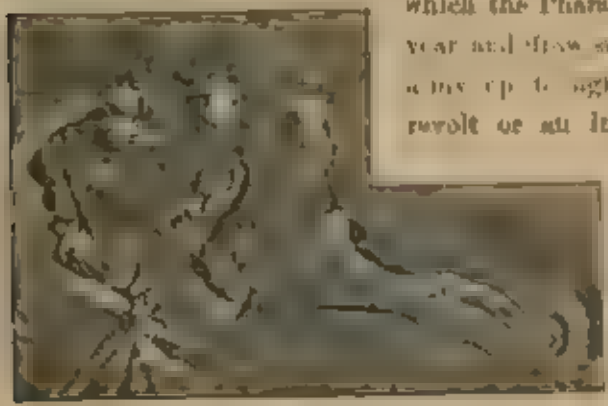
[illegible]

[illegible] to destroy them, and he would make the land of Mosi[illegible] Tegur, who had come to demand homage, held with fear, threw down his arms, and [illegible] the same. He attempted to assign a supplant[illegible] and his son, Mustafa-Bey, arrested [illegible] for, he said, [illegible] beside [illegible] the god who knows what he has in his heart. His Majesty [illegible] open the [illegible] of gravel and crushes them [illegible] drinks up their blood as if it had been water. [illegible] their army was a mighty host, [illegible] their soldiers,* near a fortress situated on the borders of the desert called the "Wall of Usermaa-Meriamen." They were [illegible]. "They were stricken, their arms bound, like geese piled up on the bottom of a boat, under the feet of His Majesty." The fugitives were pursued at the [illegible] point from the *Wall of Usermaa-Meriamen* to the *Castle of the Nesdy*, a distance of [illegible] forty miles.† Two thousand [illegible] seventy-five Libyans were left upon the ground, and [illegible] thousand and fifty-two prisoners, their engagements with two thousand and sixty-two bulls, male and female, were made prisoners.‡ These are almost astronomical losses for a people of [illegible] small numbers, and if we add the number of those who had succumbed in the course of six years before we can form a clear idea of the wonders must have been [illegible] little. Only they were to try the fortune of war anew. Their power was [illegible] and vanished almost as quickly as it had arisen; the provisional cohesion given to their forces by a few months of hope had broken up after their repeated defeats and the [illegible] of the country to which [illegible] terror into the Pharaohs [illegible] into [illegible] elements, a number of tribes scattered over the desert. They were [illegible] beyond the Libyan mountains, but some guarded the [illegible] they had previously followed, and they were obliged to renounce any hope of an invasion [illegible], and to content themselves with a few [illegible] expeditions [illegible] the Delta. [illegible] and [illegible] found a [illegible] place. Counter-raids organized by the local troops [illegible] the principal

[illegible]

[illegible] 2nd edit., pp. 242, 243.

[illegible] was in the neighbourhood of Memphis. [illegible] inflicted punishment upon them when they became too [illegible]. Their tribe [illegible] Lower Egypt, so far as Egypt was concerned, formed a kind of reserve from which the Pharaoh could raise soldiers every year and draw sufficient materials to bring his army up to fighting strength when internal revolt or an invasion from without called for military activity.



THE CHARIOT OF THE KING

The campaign of the XIth year brought to an end the great military expeditions of Ramses III. Henceforward he never took the lead in any more serious military enterprise. Thus that of repressing the invasion of [illegible] "Libyans" or the Libyans' [illegible] was his last [illegible]. He confined his attention to the maintenance of commercial and industrial relations with neighbouring countries and with the nations of Asia and Africa. He strengthened the garrisons of Syria and encouraged the working of the ancient mines of that region. He sent a colony of quarrymen and of smelters to the land of Atbai in order to work the veins of stone which were alleged to exist there. He launched a fleet on the Red Sea, and sent it to the mysterious fragrant region. The exploits of the sailors were thus, together with the [illegible] of the [illegible] accountants to provide [illegible] for the temples

[illegible]

[illegible] Pirot, Les scribes, [illegible] pp. 45-50.

of the Divine Lands[1] from the innumerable products of Egypt, and these products were counted by myriads. Sailing through the great sea of Kol they arrived at Punt with a fleet, and there collected cargoes for their galleys and ships, consisting of all the orchard marvels of Koptos as well as considerable quantities of the perfumes of Punt, which have served as Egypt by tons of thousands without number. During the prince of Koptos came themselves into Qenet with their tributes. They crossed the region Hequ-ta and sailed and disembarked in peace with their cargo. It was somewhere about Sua and Tor that the merchants and naval officers underlay the transport of the expeditions of the XII th and XVIII th dynasties. From the organised caravans of asses and slaves, which, in turn, the southern route across the mountains south of the valley of Kubbet carried the precious commodities to Koptos, where they were transferred to boats and distributed along the river. The erection of public buildings, which had been interrupted since the time of Menephtah, began again with renewed activity. The captives of the recent victory on Lower the requisite labour, while the rumors, the voyages to the Sacred Coast, and the tribute of vassals provided the necessary money. Syria was not lost sight of in the resumption of peaceful occupations. The northern of the Kol secured Egyptian rule in this region, and promised a long tranquility within its borders. One temple of most was erected in the country, that at Pi-Kanaan where the principal officers were to assemble to offer worship to the Pharaoh and to pay each one his quota of the general tribute.[2] Two Pharaohs were employed to protect the caravan routes, and a vast reservoir was erected near Aku to provide a store of water for the irrigation of the neighbouring country.[3] The Delta absorbed the greater part of the royal attention, it has suffered so much from the Libyan incursions, that for ancients in the town without it had fallen into a condition as miserable as that in which they were at the time of the expulsion of the Shepherds. Heliopolis, Bubastis, Thebes, Abydos, and Memphis were renovated, the holy animals

[illegible]

[1] [illegible] Hyksos, pp. 22, 11, 6, 7, at Kimmerinthurm, the Annals of [illegible] on the road leading [illegible]

[2] Naville, Bubastis, pl. xxxvii. B, and pp. [illegible]

[3] [illegible] pl. [illegible]

[4] Petrie, Tanis II., Nebesheh, pp. 11, 12, 41 and pl. x., No. 6

[5] Petrie, Tanis II., pl. viii., Nos. 112-114, and p. 29

[illegible]

[illegible] THE NEW COURT AT MEDINET HABU[1]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] attempt was made to [illegible] all the remaining structures of Ramses III., whether at Memphis, [illegible] of Thebes, or at Karnak,[1] were in the [illegible] style of the [illegible] to give [illegible] of the [illegible] near M[illegible] for the worship of himself the pro[illegible] portions [illegible] "Migdol" [illegible] probably [illegible] remembrance [illegible] campaign. The chapel itself [illegible] ordinary type with its granite [illegible] Pharaoh [illegible] taken from the peoples of the sea and the cities of [illegible] at a distant spot at the [illegible] the same [illegible] last resting place of [illegible] Ramses II., [illegible] the [illegible] and the preparation [illegible] were to be [illegible] block of granite, was brought [illegible] at the beginning of its century [illegible] and the [illegible]

[illegible] years of profound tranquillity. The Pharaoh [illegible] that [illegible] that [illegible] should be displayed [illegible] within [illegible] oppressing the people [illegible] without [illegible] was [illegible] by an administration [illegible] Ramses [illegible] everywhere and [illegible] the people [illegible] they would [illegible] security, [illegible] the way. [illegible]

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[1] [illegible] at Memphis [illegible] published by Mariette, *Recueil de Monuments*, vol. i. pl. [illegible]

[2] Mariette, *Abydos*, vol. i. pp. [illegible]

[illegible]

[illegible] were restricted to the costly [illegible] they garrisoned and were subjected to such a severe discipline that [illegible] had any cause of complaint against these great barbarians with [illegible] to the heart of Egypt. "I have," continues the king, "[illegible] upon my records [illegible] of his misdeeds, I have granted life to him. I have saved a million of men who were oppressing me and have secured rest for every one in his own house."[1] The details of the description are exaggerated, but the general impression is true. Egypt had recovered her power and prosperity, of which it had been deprived for at least nine centuries, since the death of Menephtah. The king, however, was not [illegible] such a happy condition as his people, and many intrigues embittered the later years of his life. [illegible] of his sons, who came to [illegible] to us, but who [illegible] to the throne solely by the [illegible] of Pharaoh's [illegible] against him.[2] His mother Tiy, who was a woman of secondary rank, took it into her head to secure the crown for [illegible] the detriment of the [illegible] of Queen Isis. An extensive plot was hatched, in which [illegible] officers of the guard, priests, and [illegible] in high place, both [illegible] and laity, were involved. A [illegible] to the superintendent was [illegible] and the superintendent of the Herds, a certain Pentaur, who was [illegible] in magic, and stuck to [illegible] upon [illegible] Pharaoh. [illegible] of which he was in possession. [illegible] to the royal [illegible]. He managed to [illegible] himself under [illegible] the harem, where he [illegible] certain wax figures, of which some were [illegible] the [illegible] of the wives against their husband, while [illegible] would [illegible] him to waste away and finally perish. [illegible] for betrayed several of the conspirators, who, being subjected to the torture, informed upon others, and these [illegible] were brought to light. The [illegible] to be tried and [illegible] at [illegible]. All were brought before a tribunal of twelve members [illegible] expressly to try them, and the [illegible] was the [illegible] and [illegible] [illegible] The extraordinary penalty of the Egyptian code was reserved for [illegible] the [illegible] "they died of [illegible] and the meaning of the phrase [illegible] by the appearance of [illegible]

[1] *The Great Harris Papyrus* [illegible] pp. 75–[illegible] [illegible] *Dynastie*, pp. 65–70.

[2] The documents [illegible]

of the [illegible] at [illegible] [illegible] was placed was very [illegible] painted white and [illegible] [illegible] removal of [illegible] [illegible] [illegible] was covered with a thick layer of [illegible] which was applied [illegible] to [illegible] and covered by wrappings. It makes one's flesh creep to look at it [illegible] are tied by strong bands, and are [illegible] up as if under an intolerable pain, the abdomen is drawn up [illegible] like a ball, the chest is [illegible], the head is thrown back, the face is contorted in a horrible grimace, the retracted lips expose the teeth, and the mouth is open as if to give utterance to a soul-depressing cry. The conviction is borne in upon us that the man was interred while still alive with two wrappings of the dead. Is it the mummy of Pentaweret, or of some other person as unlucky as he was, and condemned to this unnatural punishment? In order to prevent the recurrence of such wicked plots, Pharaoh resolved to share his throne with that one of his sons who had most right to it. In the XXXIIIrd year of his reign he called together his military and civil chiefs, the generals of the foreign mercenaries, the Shardana, the priests and officers of the court, and presented to them, as their future lord or hereditary sovereign, a young man called Ramses. He placed the double crown upon his brow, and seated him beside himself upon the throne of Horus. This was an occasion for the [illegible] to bring to remembrance all the great exploits [illegible] performed during his reign, [illegible] over the Libyans and [illegible] the peoples of the sea, and [illegible] rules to be followed upon the [illegible] of the enumeration to be exhibited. Those who were present to observe the same history towards the [illegible] which had occurred towards the [illegible] and to serve the new sovereign as valet [illegible] as they had served himself.

[illegible] of the mummy

[illegible] the existence of such a practice in Egypt.

[illegible] *Annales, etc.*, in the *Mémoires de la Société Finnoise*, vol. I, p. [illegible]

The [illegible] four years.¹ Ramses III. was not much over sixty years of age when he died. He was still vigorous and muscular, but he was somewhat stout and heavy. The fatty matter of the tissues having been dissolved in the natron during the process of embalming, the skin, distended during life, has gathered up into enormous loose folds, especially about the nape of the neck, under the chin, on the hips, and at the articulations of the limbs. The cheeks, shaven [illegible], and the crown present no trace of hair or beard. The features, although neither broad nor high, is better proportioned than that of Ramses II.; the supra-orbital ridges are less accentuated than his, the cheek-bones not so prominent, the nose not so arched, and the chin and jaw less massive. The eyes were perhaps larger, but no opinion can be offered on this point, for the eyelids have been cut away and the emptied out cavities have been filled with rags. The ears do not stand so far from the head as those of Ramses II., and they have been pierced for earrings. The mouth, large by nature, has been still farther widened in the process of embalming, owing to the awkwardness of the operator who has cut into the cheeks at the side. The thin lips show the white and regular teeth, [illegible] the first molar on the right has been either broken in half or has worn away more rapidly than the rest.² Ramses III. seems, on the whole, to have been a sort of reduced copy, a little more delicate, of Ramses II.; his face shows more subtilty of expression and intelligence, though less nobility than that of the latter, while his figure is not so upright, his shoulders not so broad, and his general muscular vigour less. What has been said of his personality may be extended to his reign; it was evidently designed by him in imitation of that of Ramses II., but fell short of its model owing to the insufficiency of his resources, in men and money. If Ramses III. did not succeed in becoming one of the most powerful of the Theban Pharaohs, it was not for lack of energy or ability; the depressed condition of Egypt at the time limited the success of his endeavours and caused them to fall short of his ambitions. The work accomplished by him was not on that account less remarkable. At his accession Egypt was in a worse state than ever [illegible] threatened by a flood of barbarians on the east, without an army or [illegible] or resources in her treasury. In fifteen years he had disposed of his invaders at [illegible] at least re-established his [illegible]

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¹ [illegible] Ramses III. [illegible]

² [illegible]

[illegible]

[illegible] and settled the administration at home on a firm basis that the country owed the peace which it enjoyed for several centuries to the [illegible] and prestige which he has given it. His associate in the government, Ramses IV., barely survived him. Two followed a series of [illegible] bearing the name of Ramses, but in an order not yet clearly determined. It is generally assumed that Ramses V., brother of Ramses III., succeeded Ramses IV. by supplanting his nephew—who, however, appears to have soon re-established their claim to the throne, and to have followed each other in rapid succession as Ramses VI., Ramses VII., Ramses VIII. and Mentuhirkopshef. Others endeavour to make out that Ramses V. was the second Ramses IV., and that the prince called Ramses VI. never succeeded to the throne at all. At any rate, the son, who is styled Ramses VII., but who is asserted by some to have been a son of Ramses III., is considered to have succeeded Ramses V., and to have become the man-stock from whom the later Ramses [illegible] their descent.[1] The short reigns of these Pharaohs were marked by no events which would cast lustre on their names; one might say that they had nothing else to do than to enjoy peace, the results accumulated by their predecessor. Ramses IV. was anxious to profit by the commercial relations which had been established between Egypt and Punt, and, in order to facilitate the transit between Coptos and Kosseir, he built a station, and caused [illegible] to be made in the mountain of Bakhan. By this route we learn, more than eight thousand men [illegible] under the auspices of the high priest of Amon, Nahi-Hermes.[2] This is the only circumstance of public utility which seems attributable to any of these kings. As we see them on their statues and portraits, they are heavy and [illegible] and without temperament, with protruding eyes, [illegible] lips, flattened and commonplace noses, robust and expressionless faces. Their work was [illegible] to the engraving of their cartouches on the black spaces of the temples at Karnak and Medinet Habu, and the addition of a few stones to the buildings at Memphis, Abydos, and elsewhere. What art, energy, and [illegible] they

[1] The name of the Ramses [illegible]

[2] [illegible]

[illegible] to the construction of [illegible] tombs. These may still be seen in the Biban el Molûk and [illegible] astonishing them for their magnitude and decoration. [illegible] owing to the shortness of the reigns of these kings, there was not time to construct them, and they therefore made up for this want by appropriating the chapel of their father, which was at Medinet-Habu, and it was here consequently that their worship was maintained.[1] The last of the sons of Ramses III. was succeeded by another and equally ephemeral Ramses; after which came Ramses X. and Ramses XI., who re-established the tradition of more lasting reigns. There was now no need of expeditions against Khurri or Libya, for these enfeebled countries no longer disputed, from the force of custom, the authority of Egypt. From time to time an embassy from these countries would arrive at Thebes, bringing presents, which were pompously recorded as representing so much tribute.[2] If it is true that a people which has no history is happy, then Egypt ought to be considered as more fortunate under the feeble descendants of Ramses III. than it had been under the most famous Pharaohs.

[illegible]

Thebes continued to be the favourite royal residence. Here in its temple the kings were crowned, and in the pictures they passed the greater part of their lives, and here in the valley of sepulchres they were laid to rest when their reigns and lives were ended. The small cities of the beginning of the

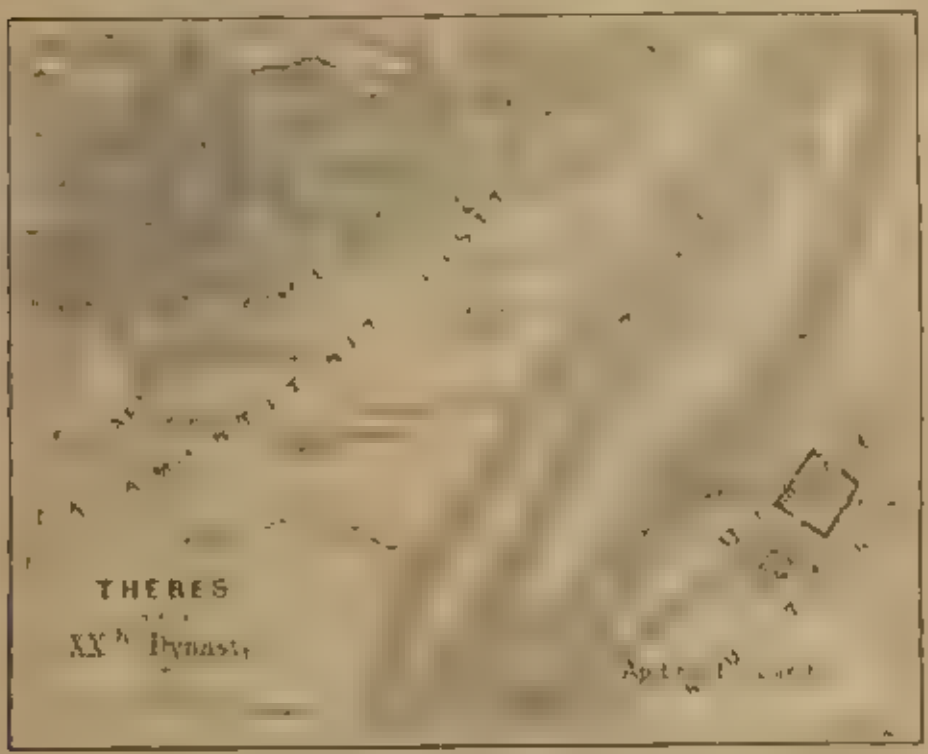
[illegible] by Champollion; that of Ramses IV. in the Monuments de l'Egypte, [illegible]

[illegible] Ramses VII. [illegible] Ramses III. [illegible] Ramses IV. in the Monuments [illegible]

[illegible]

XXIII. [illegible] half hidden by buildings, as are the ancient walls of Paris at the [illegible]

[illegible] power from the outside



Aten, the Syrian, who was in a dark time King of Egypt.

there were regular colonies of Lybians, Canaanites, and Amorite merchants sufficiently prosperous to have temples there to their national gods, and influential enough to gain adherents to their religion from the indigenous inhabitants. They worshipped Baal, Anti, Baal Zaphon and Astarte side by side with Phtah, Neferteum and Sokhit; and this condition of things at Memphis was probably paralleled elsewhere—as at Tanis and Bubastis. This blending of races was probably not so extensive in the country districts, except in places where mercenaries were employed as garrisons, but Sudanese or Ethiopian slaves, brought back by the soldiers of the ranks, had introduced Ethiopian and Asiatic elements into many a family of the delta.[1] We have only to examine in any of our museums the statues of the Memphite and Theban periods respectively, to see the contrast between the native Judic representations of them as far as regards stature and appearance. Some members of the circle of the Ramesides stand out as genuine Semites notwithstanding the disguise of their Egyptian names, and in the times of Kheops and Thutmosis they would have been regarded as barbarians. Many of them exhibit on their faces a blending of the distinctive features of one or other of the predominant Oriental races of the time. Additional evidence of a mixture of races is forthcoming when we examine with an unbiased mind the annals of the period and the complexity of the new elements introduced among the people by the political movements of the later centuries is thus strongly confirmed. The newcomers had all been assorted and assimilated by the country, but the generations which arose from this continual cross-breeding, while representing externally the Egyptians of older epochs in manners, language, and religion, were at bottom something different, and the difference became the more accentuated as the foreign elements increased. The people were thus gradually conveyed to the character which had distinguished them before the conquest of Egypt, the imperfections and defects imported from without converted to a much greater extent their own native disposition and defects that all marks of individuality were effaced and nullified. The race tended to become more and more what it long continued to be afterwards, a lifeless and inert mass, without individual energy—endowed, it is true, with patience, endurance, cheerfulness of temperament, and good nature, but with little power of self-

[illegible]

[illegible] *Egypt* [illegible] vol. i. pp. 232, 233.

government, which was forced to submit to foreign masters who made use of it and oppressed it without pity.

The upper classes had degenerated as much as the masses. The feudal nobles who had expelled the Shepherds and carried the frontiers of the empire to the banks of the Euphrates, seemed to have expended their energies in the effort and to have almost ceased to exist. As long as Egypt was restricted to the Nile valley, there was no such disproportion between the power of the Pharaoh and that of his dignitaries as to prevent the latter from maintaining their privileges, and, when occasion arose, even against the monarch. The conquest of Asia, which compelled them either to take up arms themselves or to send their troops to a distance, accustomed them and their soldiers to a passive obedience. The maintenance of a strict discipline in the army was the first condition of successful campaigning at great distances from the mother country and in the midst of hostile peoples, and the unquestioning respect which they had to pay to the orders of the sovereign prepared them for abject submission to the will of their sovereign. To their bravery, moreover, they owed not only money and slaves, but also necklaces and bracelets of honour and distinctions and offices in the Pharaonic administration. The king, in all this, offered an opportunity for securing their devotion to himself. He gave to them in marriage his sisters, his daughters, his cousins and any of his princesses whom he was not compelled by law to make his own wives. He selected from their harems nursing mothers for his own sons, and thus there established between him and them a foster relationship, which was as binding among the Egyptians and other Oriental peoples as one of blood. It was not even necessary for the establishment of this relation that the foster mother's own mouth with the Pharaoh's son should be touched or even effective: the woman had only to offer her breast to the child for a moment, and this symbol was quite enough to make her his nurse—his true mother. This distinction between foster and real mother was carried so far, that it was even made use of in the case of youths and persons of mature age. When an Egyptian woman wished to adopt an adult, the law prescribed that she should offer him the breast, and from that moment he became her son. A similar ceremony was prescribed in the case of men who wished to assume the quality of male nurse—*mamit*—or even, indeed, of female nurse—*mamit*—like that of their wives, according to which they were to place it would seem, the end of one of their fingers in the mouth of the child. Once this affinity was established, the fidelity of these feudal lords was established beyond question, and their official duties to the

[illegible]

[illegible]

they were distributed among the population in proportion to the position occupied by the recipients in the social scale. The commanders of the troops, the attendants of the king, the administrators of the palace and temples, absorbed the greater part, but the distribution was carried down to the private soldier and his relatives in town or country, who received some of the booty. When we remember for a moment the four centuries and more during which Egypt had been reaping the fruits of her foreign conquest, we cannot think without amazement of the quantities of gold and other precious metals which must have been brought in divers forms into the valley of the Nile.[1] Every fresh expedition made its mark upon the rolls, and it is not a less to know whether in the intervals between two defeats the conquered could procure so much wealth and why the sources were never exhausted nor became impoverished. Thus there was a great influence upon commercial transactions, for although trade was still principally carried on by barter, the mode of payment was becoming changed in a previous. In exchanging commodities, the point was now made of rings and ingots of a certain precious metal weight in *deben*, and it became more and more the custom to pay for goods by a certain number of *deben* of gold, silver, or copper, rather than by other commodities. It was the practice even to put down in invoices or in the official receipts, along with the prices of commodities, the articles with which payments were made, the value of the same in weighed metal.[2] This custom, although not yet wholly extended, paved the way for the disposal of trade from the masses of metal which were previously in the form of rings or bars, except the portion which went to the manufacture of rings, jewellery, or valuable vessels.[3] The general prosperity

[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

[illegible] the wrists, and the use of bracelets, necklaces and [illegible] among [illegible] of the people who were not [illegible] to wear them. [illegible] was brought forward in [illegible] merchant [illegible] ought to, who had not his coal mines of gold or silver, or at any rate of copper and [illegible]. The style was sometimes good but frequently [illegible] as to form [illegible] not. While among people of superior [illegible] not some emblem or device upon it such as a [illegible] a sparrow hawk [illegible] the [illegible] monkey. [illegible] seem to have been worn among the ornaments of Egyptian women as rings among us. They were [illegible] on our fillets. Examples of silver chains are known [illegible] two feet in length, which [illegible] not exceed two [illegible]. There are specimens in [illegible] all sorts [illegible] with large or small links, some [illegible] are as of gold and [illegible] in the great Venetian [illegible]. The poorest peasant woman, alike with the [illegible] of the court, could boast of the possession of a chain and [illegible] have been in her poverty who had not some other ornament in her jewel case. The jewellery of Queen Aah-hotep shows to what [illegible] the art of the Egyptian goldsmith attained at the time of the expulsion of the Hyksos. They had not only preserved the good traditions of the best workmen of the XII dynasty, but they had perfected the technique, totally and had learned to [illegible] with a greater skill. The pectoral of Prince Kamose and the Lost Pearls, now in the Louvre, and which were originally placed in the tomb of the Apis in the time of Hyksos II, are special examples. The most [illegible] of these pectorals is one which shows the front of a temple with a [illegible] of that temple surmounted by a cornice. [illegible] of them, which was found as a present from the king himself, the cartouche, containing the first name of the Pharaoh Kamose, appears not [illegible] in the front, and [illegible] the design within the frame. The wings of the [illegible] sparrow hawk, the emblem of Amen, are so disposed as to support it, while a large [illegible] is seen beneath, [illegible] both the sparrow hawk and the cartouche with outspread wings, [illegible] of divine protection. Two [illegible], each of them [illegible] out of the lower corners, [illegible] illustrate. The framework of the design is made up of [illegible]

[illegible]

[illegible]

leaf of colours of the sparrow-hawk, while the uræus and vulture, associated together with one pair of wings, envelope the upper portions in a half-circle of ensanguine, of which the shades pass from red through green to a dull blue, with a freedom of handling and a skill in the manipulation of colour which do honour to the artist. It was not his fault if there is still an element of stiffness in the appearance of the pectoral as a whole for the form which religious tradition had imposed upon the jewel was as rigid [illegible]

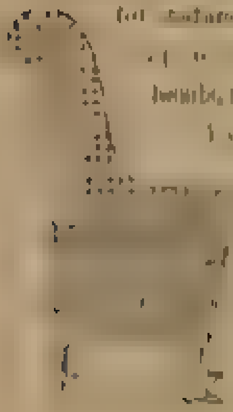
[illegible]

Mémoires de la Mission Égyptienne, [illegible] Nos. XXI, and MASPERO, *Le Serapeum de Memphis*, [illegible]

[illegible]

Le Serapeum de Memphis, 1857, pl. [illegible].

[illegible]



[illegible]

the museums of Europe or Egypt. It is of the finest gold, but its value does not depend upon the [illegible] engraver knew how to model it with a bold and free hand, and he has managed to invest it with as much dignity as if he had been carving his subject in heroic size out of a block [illegible] It is not an example of pure industrial art, but of an art [illegible] bowls, and hanging figures of the uraeus.[1]

[illegible]

[illegible]

[illegible] from one of these objects in the tomb of Ramses III.; cf. Champollion, [illegible]

had to be content with old-fashioned furniture of the ancient type. The Theban dwelling-house was indeed more sumptuously furnished than the earliest Memphite, but we find the same general arrangements in it, which provided in addition to quarters for the master a similar number of rooms intended for the wives, for granaries, storerooms, and stables. While the outward decoration of life was subject to change, the inward element remained unaltered. Costume was a more complex matter than in former times; the dresses and lower garments were more gathered, and more embroidery and stripes. The wigs were larger and longer, and now up an upper or arrangement of curls and plaits. The use of the [illegible] had now become a matter of daily custom, and the number of domestic animals, particularly the cat, was increased by fresh additions in the shape of rodents, reptiles, and birds, which had before been [illegible] to clear a way for the [illegible] through the crowded streets of the city. As material existence became more complex, so the [illegible] of the [illegible] movement, and without deviating much from the lines prescribed for it by the ancient and [illegible] of the Memphite age, literature and become in the mean time larger, more [illegible], more exacting, and more difficult to grapple with and to master. It had its [illegible] authors, whose writings were committed to memory and taught in the schools. These were truly [illegible] for [illegible] that they understood and [illegible] their [illegible] and [illegible] most beyond their capacity to appreciate, and [illegible] of their [illegible]. The later writers [illegible] from [illegible], [illegible] to express fresh [illegible] in the forms [illegible] by approved and [illegible] usage, or when they failed to find adequate [illegible] to express new thoughts.

[illegible]

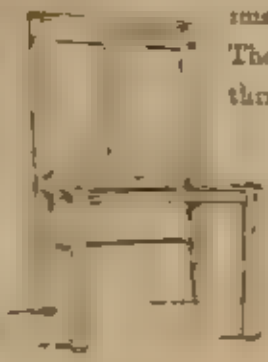
[illegible] indebted to Prisse, *Tableaux*, pls. [illegible]

[illegible] 301, 316-317, 319, 320, 322, 324-325.

[illegible] No. 8, and p. 289, et seq.; Lepsius, *Denkm.*, iii. 104, 106, [illegible]

[illegible]

resorting at their back
for the opposite expressi
least superficially, some
writings of Asia, compelled



imagination to the foreigner
The necessity of knowing, at
thing of the dialect and
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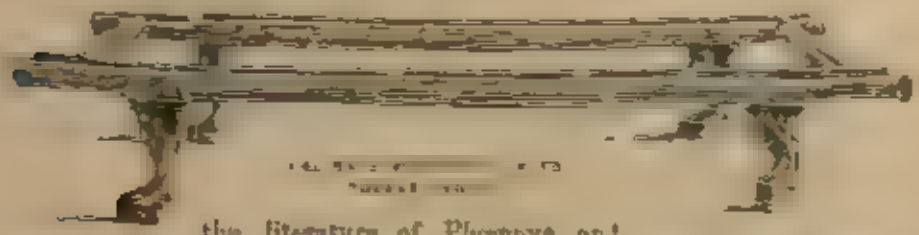
study to some degree



the literature of Phœnicia and

of Chaldæa.[1] From these sources they had borrowed a number of incantations,[2] magical recipes,[3] and lists of legends, in which the deities of Assyria and especially Astarte played the chief part. They appropriated in this manner a certain number of words and phrases with which they were accustomed to embellish their discourse and writings.[4] They thought it polite to address Isis no longer by the word *ir*, but by the term *ara*, and to accompany themselves no longer with the harp *ment*, but with the same instrument under its new name *kinnor*, and to make the sylon of entering the sovereign in place of crying before him *ma*. They were thus using Semitic words, but one at least of them bears a reflection which proves that the number of captives in the country and the intermarriages with foreign women, had introduced into the community a mixed with the sounds and forms of the languages to which the women were accustomed to listen in their homes.[5] This artifice, it served to infuse an

[1] [illegible]

[2] [illegible]

[3] [illegible] *recipe furnished him by an "Assyrian of Syria."*

[4] [illegible]

[5] [illegible]

[illegible]

[illegible] Museum, and was published by Lepsius, *Denkm.*, vi. 115, [illegible] *Denkm.*

all ages the most [illegible] poets have [illegible]: "Heaven is in delight, the earth is in joy, gods and men are making festival, to render glory to Phra-Harmakhis when they see him arise in his bark, having overturned his enemies in his own time." They accompany him from horizon to horizon, they fight the good fight with him against Apopi, they shout aloud as he [illegible] with trees around upon the mountains; they do not even abandon him when the west has swallowed him up in its darkness. Some parts of the hymn remind us of the [illegible] of the imagery and of the abundance of detail of a portion of the poem of Pentaur, or some of those inscriptions of Ramses III which [illegible] the [illegible] victories over Asiatics or Libyans.

The Egyptians took a childish delight in listening to stories. They preferred those [illegible] with the story [illegible] and excited their imagination, introducing spirits, animals gifted with language, giants and dragons. One of them tells of a king who was grieved because he had no heir, and to whom at last the gods granted the long-desired son. The Hathors, however, stopped his happiness by predicting that the child would meet with his death either by a serpent, a dog, or a crocodile. Efforts were made to provide against such a fate by shutting him up in a tower; but as soon as he had grown to man's estate, the young prince would roam all over the world, travelled through the world, and married the daughter of the Prince of Naharaina. He [illegible] the first danger in the form of a serpent which is killed by his wife; he [illegible] escaped the [illegible], and the dog kills the crocodile, but as the original is mutilated the brute turns and dispatches his master without further compunction.[1] Another story describes two brothers, Anupu and Bitiu, who live happily together on their farm till the wife of the elder falls in love with the younger, and on his repulsing her, accuses him to her husband of having offered her violence. The [illegible] of the younger brother would not have availed him much, had not his cattle warned him of danger and had not Phra-Harmakhis interposed at the critical moment with a stream swarming with crocodiles. He mutilates himself to prove his innocence, and declares that henceforth he will lead a [illegible] far from mankind; he will retire to the Valley

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[illegible]

[1] [illegible]

[2] [illegible]

[illegible], pp. [illegible] edition, pp. [illegible]

of the Acacia, place his heart on the topmost flower of the tree and no one will be able with a pointed [illegible] [illegible]. The gods, however, who frequent this earth take pity on his loneliness and resolve to bring a wife of such beauty that the Nile falls in love with her and [illegible] of [illegible], which is carried by the waters into Egypt. Pharaoh's daughter, who is not [illegible] by its scent, commands his people to go in search of the owner. Hapi [illegible] to have Pharaoh's mortuary [illegible] and [illegible] shrine [illegible] at Wadi Kamal but no sooner [illegible] the coffin than Bata's soul leaves the Elder brother [illegible] immediately acquainted with the fact by means of various prodigies. The wife pointed out to him [illegible] to school, but [illegible] leaves a [illegible] post. He seizes his shield and staff and sets out to find the [illegible]. After a search of [illegible] days he [illegible] and reviving [illegible] water, he [illegible] the mouth of the coffin which at once returns to life. Bata from this moment seems only to be revenged. He changes himself into the bull Apis and [illegible] be [illegible] from the queen with the crime she [illegible] against him. The queen causes his [illegible] to be [illegible] two [illegible] of his blood to fall in front of the gate of the palace and produces in the night two splendid Persea trees, which [illegible] the [illegible]. The queen [illegible] down, but a [illegible] from one of them flies into her mouth and she gives birth to a child who is [illegible] than a [illegible] of [illegible]. When the [illegible] proceeds to the Pharaoh to assemble [illegible] in council [illegible] of the queen, and punishes with death [illegible] who [illegible] and especially his mother. The hero moves through the tale without exhibiting any surprise at the strange incidents in which he takes part, and as a matter of [illegible] [illegible] outrage the probabilities of [illegible]. In every town [illegible] would be found who knew how to transform the [illegible] into [illegible] and to the [illegible]. We have seen how the [illegible] of Pentaur [illegible] to gain admission to the royal palace when they desired to [illegible] Ramses III.[1] The [illegible] of [illegible] merely in [illegible] which is taken place in the [illegible] supposed to have place in the [illegible] of [illegible] it was merely the multiplicity of events and not the [illegible] that gave to the [illegible] the [illegible] character. The rank of the heroes also

[illegible]

round the tables [illegible] the [illegible] [illegible] [illegible]. They are known [illegible] of kings, nomarchs, priests, or [illegible]; sometimes we come across a [illegible] and unknown Pharaoh whose figure takes the title of [illegible] or [illegible] [illegible] [illegible] well known and [illegible] Pharaoh who is mentioned by name. It is related how one day [illegible] [illegible] a [illegible] from [illegible] [illegible], his [illegible], [illegible] [illegible] [illegible] to [illegible] of learning, from them something which he did not already know. They described to him one after another the prodigies performed by [illegible] [illegible] under [illegible] and Snofrui, and at length Mykerinus assured him that there was a certain Didi, living [illegible] not far from Meidum, who was capable of repeating all the marvels done by former wizards.[1] More [illegible] the Egyptian sovereigns were in the same way [illegible] more or less wonderful [illegible]: Sesostris, Amenôthes III., Thutmosis III., Amenemhait I., [illegible] [illegible] [illegible].[2] These stories were put into circulation by the learned, recited by public story-tellers, and received by the people as authentic history: they finally [illegible] into the writings of the chroniclers, who, [illegible] [illegible] them into the annals, filled up with their extraordinary details the [illegible] of authentic tradition.[3] Sometimes the narrative assumed a briefer form, and became an apologue. [illegible] [illegible] both the members of the body were supposed to have contended against the head and [illegible] its supremacy before a jury; the parties all pleaded their cause in turn, and judgment was given in due form.[4] Animals also had their place in these [illegible] contests. The passions and weaknesses of humanity were attributed to them, and [illegible] [illegible] the lion, rat, or jackal to [illegible] [illegible] which [illegible] some practical moral.[5] La Fontaine had predecessors on the banks of the Nile of whose existence he little dreamt.

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[1] [illegible]

[2] Maspero, [illegible] pp. xxxii. [illegible]

[3] [illegible]

[4] [illegible]

[5] This version of the Fable of the Members and the Stomach was [illegible]

[6] [illegible]

As La Fontaine found an illustrator in Grandville, so too, in Egypt the draughtsman brought his pencil to the aid of the moralist, and by his cleverly executed sketches gave greater point to the sarcasm of it than mere words could have conveyed.[1] Where the author had briefly mentioned that the jackal and the cat had cunningly forced their services on the animals whom they wished to devour at their leisure, the artist would depict the jackal and the cat equipped as peasants with wallets on their backs, and sticks over their shoulders, marching behind a troop of gazelles or a flock of fat geese: it was easy to foretell the fate of their unfortunate charges. Elsewhere it is an ass who brings up before his master a cat who has cheated him, and his proverbial stupidity would incline us to think that he will end by being punished himself for the misdeeds of which he had accused the other. Puss's sly and artful expression, the ass-headed and important-looking judge, with the wand and costume of a high and mighty functionary, give pungency to the story, and

THE CAT AND THE JACKAL GO OFF TO THE FIELDS WITH THEIR FLOCKS.[3]

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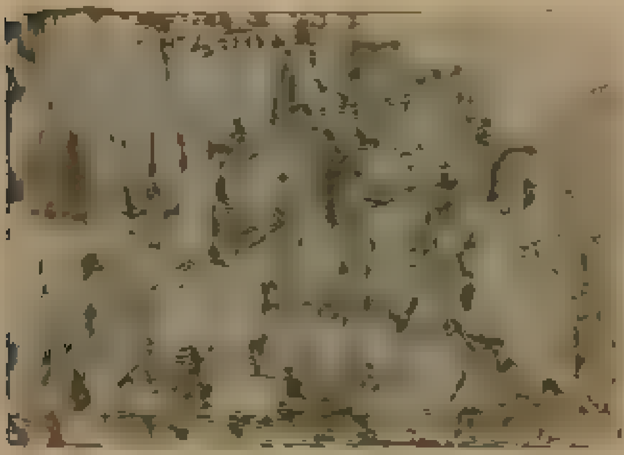
[1] [illegible] vol. i. pp. 168–189, vol. ii. pp. 333–365.

[2] [illegible] taken is more ingenious than true to the meaning of the [illegible]

[3] [illegible]

[illegible]

recall the daily scenes at the judgment-seat of the lord of Thebes. In another place we see a donkey, a lion, a crocodile, and a monkey giving an instrumental and vocal concert. A lion and a gazelle play a game of chess. A cat of fashion, with a flower in her hair, has a disagreement with a goose: they have come to blows, and the [illegible] puss [illegible] she will [illegible] off worst in the struggle [illegible] in a fright. The draughtsmen having once found vent for their satire stopped at nothing, and even royalty itself did not escape their attacks. While the writers of the day made fun of the military calling, both in prose and verse,[3] the caricaturists parodied the combats and triumphal scenes of the Ramses or Thûtmosis of the day depicted on the walls of the pylons. The Pharaoh of the rats, perched upon a chariot drawn by dogs, bravely charges an army of cats, standing up in the heroic attitude of a conqueror: he pierces them with his arrows, [illegible] his legions meanwhile [illegible] attack a fort [illegible], with the same ardour that the Egyptian [illegible] would display in assaulting a [illegible] hold.[4] This treatment of [illegible] did not prevent the Egyptian writers from giving way to their natural [illegible] and composing large [illegible] the



[illegible]

[illegible]

[illegible]

[3] [illegible]

[4] [illegible]

subject after the manner of Instructions [illegible]. One of these lectures in which the aged Ani describes his instructions to his son, Khonsuphi is cast in the form of a dialogue, and contains the usual commonplaces upon virtue, temperance, piety, the respect due to parents from children, and to the great ones of life and from their inferiors.[1] The language in which the virtues are dogmatic, picturesque, and at times eloquent, the work explains much that is obscure in Egyptian life, and upon which the monuments have thrown no light. "Beware of the woman who goes out surreptitiously on her own, do not follow her or any like her. It is an abyss of evil to the experiences of what is contemporary. Place not thy heart upon her, beware of her, for she is unknown." He will whose wife should be far from home receive these letters, and invite the [illegible] to come to her daily when she is [illegible] witness, of [illegible] of [illegible] the [illegible] of [illegible] which [illegible] is known, even if no [illegible] has taken place, [illegible] of any sort [illegible] which [illegible] contagious [illegible]."[2] He not [illegible] to be [illegible] for fear that they may [illegible] but with [illegible] which have proceeded from thy mouth, or of having spoken that which should not a longer consider. Thou fool, thy mother bade you, [illegible] one [illegible] a hand to thee but thy [illegible] around thy [illegible]. 'Away with the drunkard!' [illegible] wanted to be some business and then at [illegible] rolling on the ground like an infant." In speaking of what a man owes to his mother Ani waxes eloquent. "When she bore thee in all [illegible] to bear, she [illegible] thee a heavy burden without being able to [illegible] it. When thou wast born, after thy months were full, she placed herself [illegible] a vulture to protect, but breast was in thy mouth for three years, in spite of the [illegible] of the [illegible], nor heart [illegible] thee. [illegible] 'What is that I do here?' When thou hast got [illegible] in

[1] See *Book of Instructions*, pp. 300-301.

[illegible]

[illegible]

[illegible]

[illegible] filled thee every day with bread and bore it to thy house. Now thou art a [illegible] man, thou hast taken a wife, thou hast provided thyself with a house, bear always in mind the pains of thy labor and the care [illegible] that thy mother carried on thee, that your anger may not rise against her and that she lift not her hands to God for so well bear [illegible]."[1] The [illegible] of the book does not rise to this level, but we have [illegible] such appeal to popular proverbs, as for instance: "He who [illegible] will come without being called." "A good walker [illegible] to a journey—and with of meeting to master [illegible]." The [illegible] goes at the end of the book [illegible] the other pastoral [illegible] of like [illegible] formula [illegible] of [illegible] [illegible] speak of [illegible] "[illegible] Mr. [illegible] restrain himself from [illegible] speech, [illegible] and [illegible] the [illegible] of [illegible]." This is the [illegible] of the man who [illegible] the strength of [illegible] [illegible] "Have the bread!"

It is, perhaps, [illegible] to [illegible] an [illegible] [illegible] or we cannot easily [illegible] that the hard and [illegible] [illegible] were in our [illegible] have often been [illegible] and women loving [illegible] in their own way. [illegible] when they entertained one for another [illegible] of [illegible] of [illegible] of our love, [illegible] straight to the point, and the language in which they expressed themselves

[illegible]

seem to us too coarse for our taste. The nudity and [illegible] daily [illegible] among the Egyptians, which blunted in them the feelings of modesty and reticence which our [illegible] has instilled into us. The children went about without clothes, or at any rate wore none until the age of puberty. Owing to the climate, both men and women left the upper part of the body more or less uncovered, or wore but a slight transparent material. In the houses the servants who waited on their masters or his guests had merely a narrow loin-cloth tied round their hips, while in the country the peasants dispensed with even this covering, and the women tucked up their garments so as to be able to move more freely. Their religious teaching and the ceremonies connected with their worship drew the attention of the faithful to the [illegible] human form of their gods, and the hieroglyphs themselves contained pictures which [illegible] of property. Hence it came about that the young girl who was [illegible] marriage her mother, the [illegible] of [illegible] the [illegible] of [illegible]. The physical side was uppermost in her mind, and she was well aware of the [illegible] meaning of her [illegible]. Her lover separated from her by her disapproving parents, she expresses her grief which overwhelms her: "I desire to lie down in my chamber, for I am sick on thy account, and the neighbours come to visit me. Ah! if my sister but came with them, she would show the physicians what ails me, for she knows my sickness."[1] Even [illegible] to those companions, [illegible] in her imagination, [illegible] the place [illegible]. "The [illegible] of my sister is a pool before the house [illegible] opened [illegible] water [illegible] wrath. [illegible] I would I were the porter, that she might [illegible] me [illegible] I should hear her voice, even were she angry, and I like a little boy full of fear before her."[2] Meantime the young girl [illegible] her brother, the beloved of her heart, and she that [illegible] before has now [illegible]. "I went to prepare my snare, my cage, and the covert for my trap—for all the birds of Punt alight upon Egypt redolent with perfume—the one which flies foremost of the flock is attracted by my worm, bringing odours from Punt, its claws full of incense. But my heart is with thee, my desire that we should trap them together, I with thee alone, and that thou shouldest hear the [illegible] cry of my perfumed bird. There near to me, close to me, I will make ready my trap, O my beautiful friend

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[1] [illegible] Maspero [illegible]

[2] Harris Papyrus [illegible] Maspero [illegible]

[3] Harris Papyrus [illegible] Maspero [illegible]

[illegible] great [illegible] the [illegible] beloved." [illegible] latter [illegible] to appear, the day passes away, the evening comes on. "The cry of the goose resounds—which is caught by the [illegible] but thy love [illegible] me far from the [illegible] and I am unable to [illegible] myself [illegible] I will carry off my net, and what shall I say to my mother [illegible] when I shall return [illegible] Every day I [illegible]—but to-day I have not [illegible] my [illegible] for thy love makes me its prisoner!" "Oh, goose, fly away, [illegible] and I leave thee [illegible] and think [illegible]—for my heart is bound to thy heart, and I cannot tear myself away from thy beauty." [illegible] probably gave [illegible] and in the retirement of her chamber never wearies of thinking of her brother and of [illegible] "O my heart [illegible] I yearn to be with thee as thy wife [illegible] thou shouldst go whither thou wishest with thine arm upon my arm [illegible] for thee [illegible] which is in thy breast [illegible] my great brother [illegible] I am as those who [illegible] thou art [illegible] health and life [illegible] joys of thy health [illegible] pass away and [illegible] already [illegible] speaks, it says: 'Behold the dawn is here, [illegible] me?' [illegible] art the [illegible] thou [illegible] and I [illegible] for thee in [illegible] I will [illegible] my hand will remain in thy hand, and [illegible] I wander [illegible] with thee into [illegible] beautiful places. Happy [illegible] foremost of women [illegible] that he [illegible] break my heart." [illegible] should [illegible] but the text is mutilated, and we are unable to [illegible] It [illegible] (?) [illegible] it would have been easy [illegible] from beginning to end, without effort and [illegible] without [illegible] The passion [illegible] such [illegible] and images as to render [illegible] ornament needless, and one [illegible] of the art [illegible]

[illegible] ERMAN, *Ægypten* [illegible] p. 339.

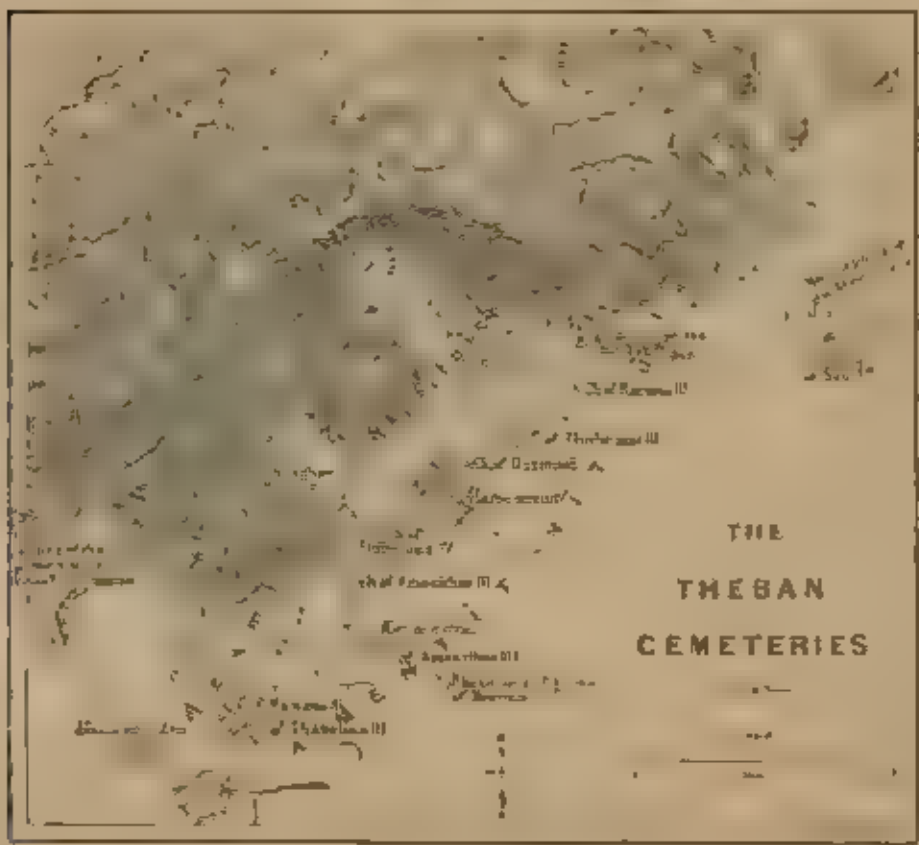
[illegible] *Harris Papyrus* [illegible] op. cit., p. 518.

[illegible] *Harris Papyrus* [illegible]

[illegible]

[illegible] p. 725.

[illegible] would [illegible] to a particular place or time. It transcends a universal system to rule the common language of humanity, as it has done [illegible] hieroglyphics [illegible] to be [illegible] the corresponding words in any modern tongue to bring



home to the reader [illegible] and interests. We might compare it with those popular songs which are now being collected in our provinces before the peasantry have forgotten them altogether, for [illegible] of some of the expressions, the boldness of the imagery, the awkwardness and somewhat abrupt character of some of the passages, [illegible] both [illegible] which we [illegible] in the most perfect specimens of our modern literature.

Opposite the [illegible] the living, it [illegible] the [illegible] of the dead, but [illegible] in a remarkably [illegible] manner. It continued to exist in

[illegible] region of tombs.

the [illegible] western [illegible] from [illegible] period of the XVIIIth dynasty onwards and all the cemeteries and [illegible] were gradually appropriated one after the other for burying-places. [illegible] of which I am speaking, [illegible] region formed a total [illegible] rather a chain of villages, each of which was grouped round some building constructed by [illegible] of the dynasties as

a funerary chapel. Towards the north, opposite Karnak, they clustered at Drah-abu'l-Neggah around pyramids of the first Theban monarchs, at Qurnah around the mortuary chapels of Ramses I and Seti I, and at Sheikh Abd el-Qurnah they lay near the Amenophium and the Ramesseum, or funerary temple built by Ramses II.[1] Towards the south they increased in number, tombs and monuments becoming fewer and appearing at wider intervals, the Migdol of Ramses III forming an isolated outpost, that of Assaiut at Medinet Habu[2] and the chapel of Isis, constructed by Amenophis, son of Hapu, formed a lonely outpost to the north of Karnak,[3] and in the fertile [illegible] at the extreme limit of human habitation, the queens of the Ramesseum and [illegible] at Deir el-Bahari.[4] Each of these

[illegible]

temple, ran around it an enclosing wall of brick,[1] and the collection of buildings within this boundary formed the Khôru, or retreat of some one of the Theban Pharaohs, which, in the official language of the time, was designated the "august Khôru of millions of years."[2] A sort of fortified structure, which was built at one of the corners, served as a place of deposit for the treasure and archives, and could be used as a prison if occasion required.[3] The remaining buildings consisted of dwelling houses, stables, and rooms for the priests and other officials. In some cases the storehouses were constructed on a regular plan which the architect has fitted in with that of the temple. The ruins of the brick vaults of the Ramesseum form a double row of vaults, extending from the foot of the hills to the confines of the cultivated lands. Some rooms on the roof furnished shelter for the watchmen.[4] The outermost of the village huts stood among the nearest tombs. The population which had been gathered together there was of a peculiar character, and we can get but a feeble idea of its nature from the modern villages of the cemeteries of our own great cities. Death required, in fact, far more attendants among the ancient Egyptians than with us. The first service was that of mummification, which necessitated a number of workers for its accomplishment. Some of the workshops of the embalmers have been discovered from time to time at Sheikh Abd el-Qurneh and Deir el-Bahari, but we are still in ignorance as to their arrangements as well as the exact nature of the materials which they employed. A considerable amount of space was required for the manipulation of the [illegible] for sixty or seventy days; and if we suppose that the average deaths at Thebes amounted to fifty or sixty daily in the twenty-four hours, they would have to find room for more than [illegible] at the same time.[5] [illegible] the employment of at [illegible] half a dozen workmen [illegible]

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[1] [illegible]

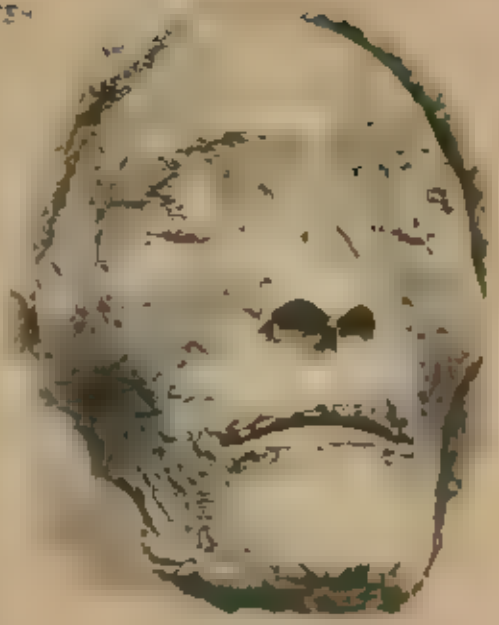
[2] [illegible] Lieblein, *Deux Papyrus hiératiques du Musée de Turin*, p. 15, et seq., and [illegible]

[3] [illegible]

[4] [illegible]

[5] [illegible]

it, cut it open, soak it, dry it, and apply the usual bandages before placing the amulets in the customarily prescribed places, and using the conventional prayers. There was fastened to the breast, immediately below the neck, a stone or green porcelain scarab, containing an inscription which was to be efficacious in preventing the heart, "his heart which came to him from his mother, his heart from the time he was upon the earth," from rising up and witnessing against the dead man before the tribunal of Osiris.[1] There were placed on his fingers gold or enamelled rings, as talismans to secure for him the true voice.[2] The body becomes at last little more than a skeleton, with a covering of yellow



[illegible]

skin, which adheres to the [illegible] bones, [illegible] other hand [illegible] preserves, where the operations have been properly conducted, its natural form. The cheeks have fallen in slightly, the lips and the fleshy parts of the nose have become thinner and more drawn than during life, but the general expression of the face remains unaltered.[3] A mask of pitch was placed over the visage to preserve it, above which was an elegant fillet of linen and then a vestment of [illegible] linen, which covered the [illegible] of the head to the middle of the [illegible] both. The arms and legs were

[illegible]

[illegible] of blue or green enamel.

[illegible] Brugsch, Rec. de Monum. Égyptiens, etc., in the Mémoires de la Mission Française, [illegible] pl. xxiii. n. 2. It is the head of the scribe Ni-ankh.

[2] See the hands of the Siliousing, Part I. [illegible] of the present work; Ramses II. (p. 429 of the present work), those of the three Thèbaïnes [illegible], pp. 302, 312, 329. These, it is true, were royal [illegible] were so well carefully treated, the dressed has [illegible]

[illegible]

hand bound with a fine covering of some pliable soft stuff, warm to the touch. Coarsely powdered natron was scattered here and there over the body as an additional preservative. Packets placed between the legs, the arms and the lips, and in the cavities of the body contained the heart, spleen, the dried brain, liver and the contents of the bowels and viscera. In these days the hair had a special magic virtue by burning of which uttering certain invocations, one might acquire an almost limitless power over the person to whom it had belonged. The embalmers therefore, took care to place with the mummy such portions of the hair as they had been obliged to cut off, so as to remove them out of the way of the perverse ingenuity of the sorcerers. Over the first covering of the mummy already alluded to there was a cartouche placed, a strip of papyrus or a long piece of linen upon which the scribe had transcribed selections of death text and pictures from the "Book of the going forth by Day" in which cases the well known name of the whole work was placed between the legs. The body was further wrapped in several bandages, then in a second piece of stuff, then in more bands, the whole being finally covered with a shroud of coarse canvas and a red linen washing-cloth sewn together at the back, and held in place by transverse bands disposed at intervals from head to feet. The sons of the deceased had a "[illegible]" to present at the lustrations before, and recited at the application of each piece a prayer, in which its object was defined and its virtues assured. Every Egyptian was supposed to be as painful a thing as possible to have a funeral

[illegible]

[illegible] XX–XXI dynasty discovered from 1881 to 1886.

[illegible]

[illegible]

them during his lifetime, by which he was to have restored to him the use of his body, and be protected from the dangers of the world beyond. These were repeated to the dead person, however, for greater security, during the process of embalming, and the son of the deceased, or the master of the ceremonies, took care to whisper to the mummy the most mysterious parts, which no living ear might hear with impunity.[illegible] The wrappings being given, the implements, the lessons, the person in charge of the equipment, and, in fine, the privileges of the "justified and fortified Manes." He felt himself, both in body and double, now ready for the tomb.

Egyptian funerals were not like those to which we are accustomed in [illegible] parts, in which sorrow is freely expressed in a fortuitous manner. Tears, sobbings and wild gestures were their accompaniments or ornaments.[illegible] Not only was it customary to hire weeping women, who tore their hair, filled the air with their lamentations, and simulated by skilful actions the depth of despair, but the relatives and friends themselves did not shrink from making an outward show of their grief, not from intensifying the quantity of the passers by by the unusual outpouring of their sorrow. One after another they raised their voices, and utterance was expressed appropriate to the occasion. "If the West, the dwelling of Osiris, is our West, then we are worst the least of men and who always are [illegible]." And the next [illegible] answered in chorus: "Out of all those gone to the West the gods themselves lament."[illegible] The funeral cortège started in the morning from the house of mourning, and proceeded at a slow

[illegible] Rosellini, Monumenti Civili, pl. [illegible]

[illegible] and the "Intermitted Manes," [illegible]

[illegible] Archæologia, pp. 138 [illegible]

[illegible]

[illegible]

[illegible] to the N[illegible] and the chanting of the mourners. The route was lined by a number of shrines and relics [illegible] Then came those who carried cakes and flowers in their hands followed by others bearing jars full of water, bottles of liquors, and phials of perfumes, then came those who carried painted boxes containing the gifts of the dead man, and the containing the Shabtis, or Ushabtis.[illegible] The succeeding group bore the usual furniture required by the deceased to set up house again, coffers of linen, clothing and ornaments,

[illegible]

[illegible] a procession with a representation of [illegible] with its sphinxes. [illegible] a group consisting of the [illegible] master's favourite horses, who, having accompanied the funeral to the tomb, were then brought back to their stable. Another relative [illegible] then the others carried a wooden post to carry the deceased the mummy. First the vessel [illegible] the cases for the canopic jars, [illegible] the mask of the deceased, colour of [illegible] in the arms, sceptres, military [illegible] with [illegible] on the breast at festival times, [illegible] sparrow hawk [illegible] of the sun. Many of these objects were of wood, plated with gold, others of [illegible] gilt and others of solid gold, and [illegible] to make the coffins of the [illegible]. Offerings were next, the [illegible] who spread [illegible] upon the ground and [illegible] the dust. [illegible] the priests [illegible] the crowd with perfumed water and burned

[illegible]

[illegible] form [illegible] head representing [illegible] Osiris with his [illegible] two guardians, Isis and Nephthys [illegible] drawn by a team [illegible] The [illegible] were, as [illegible]

[illegible]

[illegible]

[illegible] This cut joins on to the left of that on the preceding page.

[illegible] by Maspero, *Les Momies royales*, in the *Mémoires de la* [illegible] and in E. [illegible], *Les* [illegible] *de la Princesse* [illegible], pls. [illegible]

[illegible]

[illegible]

[illegible] "To the West, [illegible] to the West! [illegible] you!" "To the West" [illegible] "[illegible]" [illegible] This lamentation [illegible] of [illegible] always the most [illegible] himself a repertory of [illegible] "To the West!" formed the [illegible] tresses of the deceased, however, would find some more sincere expressions of grief, and some more touching appeals with [illegible] the same office to be said over it in its turn.[illegible]

[illegible]

[illegible] pls. cxxiii., cxxiv.]

[illegible] Wilkinson, *Manners and Customs of the Ancient Egyptians*, pl. cxxiii., [illegible]

[illegible] *Ancient Egyptian Religion*, pl. xxx.]

[illegible]

THE BOATS CONTAINING THE FEMALE MOURNERS AND THE BODY OF THE MAGICIAN*

[illegible]

[illegible]

[illegible]

This crossing of the Nile was of special significance in regard to the future of the soul of the deceased: it represented the passage towards Abydos, to the

[illegible] voyage.

[illegible] were constructed [illegible] of brick [illegible] during the early Theban dynasties.[illegible] The relative proportions of the [illegible]

THE ENTRANCE TO THE [illegible] AND THE DOUBLE [illegible] OF THE [illegible]

[illegible] the mummy [illegible] by the bearers [illegible] the wailing away [illegible] placed in an upright position on a heap of sand, with its back to the wall and facing the assistants, like the master of some new villa who, having been accompanied by his friends to see his latest possession, takes for a moment of

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[illegible]

[illegible] Monuments divers [illegible]

[illegible] of tomb [illegible]

Maspero, *Les Papyrus Égyptiens du Musée de Boulaq*, vol. i. pl. xvii. ll. 13, 14.

the threshold to take leave of him before entering. A sacrifice, an offering, a prayer, and a fresh outburst of grief ensued; the mourners redoubled their cries and threw themselves upon the ground, the wives embraced the mummy with downcast eyes, pressed it to their breasts, kissing it upon the breast and knees: "I am thy sister, O great one! forsake me not! Is it thy will that I should leave thee? If I go away thou wilt be alone, and is there any one who will be with thee to follow thee? O thou who didst delight to jest with me, thou art now silent, thou speakest not!" Whereupon the mourners again broke out in chorus: "Lamentation, lamentation! Make, make, make lamentation without ceasing, as loud as can be made! O good traveller, who takest thy way towards the land of Eternity, thou hast been torn from us! O thou who hadst so many around thee, thou art now in the land which imposeth isolation! Thou who wouldst stretch thy limbs in walking art now fettered, bound, swathed! Thou who hadst fine stuffs in abundance art laid in the linen of yesterday!"[1] Calm in the midst of the tumult, the priest stood up and offered the incense and libation with the accustomed words: "To thy double, Osiris Nofirhotpu, whose voice is true before the great god!" This was the signal of departure, and the mummy, carried by two men, disappeared within the tomb: the darkness of the other world had laid hold of it, never to let it go again.

The chapel was usually shaped of two chambers; one, which was of greater width than length, ran parallel to the façade; the other, which was longer than it was wide, stood at right angles with the former, exactly opposite to the entrance.[2] The decoration of these chambers took its inspiration from the scheme which prevailed in the time of the Memphite dynasties, but besides the usual scenes of agricultural labour, hunting, and sacrifice, there were introduced episodes from the public life of the deceased, and particularly the minute portrayal of the ceremonies connected with his burial. These pictorial biographies are always accompanied by detailed explanatory inscriptions, every individual endeavoured thus to show to the Osirian judges the rank he had enjoyed here upon earth, and to obtain in the fields of Ialu the place which he claimed to be his due. The stele was to be found at the far end of the second chamber; it was often set in to a niche in the form of a round-headed doorway, or else it was replaced by a group of statues either detached

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[1] [illegible] Maspero, [illegible] 2nd edit., [illegible] (1878) [illegible] the Egyptians [illegible]

[2] [illegible] Mon. de l'Égypte et de la Nubie, [illegible] two chambers [illegible]

[illegible] hidden within the sandals. The ceremony of the "Opening of the Mouth" took place in front of the niche on the day of burial, at the moment when the deceased had completed his terrestrial course, entered his new home and took possession of it for all eternity. The object of this ceremony was, as we know, to counteract the effects of the embalming, and to restore activity to the organs of the body whose functions had been suspended by death. The "man of the roll" and his assistants, aided by the priests, who represented the "children of Horus," must more raised the mummy into an upright position upon a heap of sand in the middle of the chapel, and [illegible] treated to his behalf the [illegible] that [illegible] to Horus for Osiris. They purified it both by ordinary and by [illegible] water, [illegible] the south and by the [illegible] north in the same manner as [illegible] water; the statues of the gods were purified at the beginning of the [illegible] ceremonies, then the priest [illegible] work to awake the deceased to new life, [illegible] the ceremonial [illegible] and called back the soul which had escaped from the body at the moment of the death agony [illegible] restored to him the use of his arms and legs. As soon as the

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] pieces, the priest seized the bleeding hamstrings and raised it to the lips of the mask as if to invite it to eat, but the lips [illegible] perform their office. The priest then [illegible] them with [illegible] mummies lashed on wooden handles, which were supposed to possess the power [illegible] them. The [illegible] effect of the double became free, and the tomb-paintings from thenceforward ceasing to depict the mummy, represented the double only. They [illegible] form which [illegible] wearing the civil [illegible] was regarded as merely the larva, [illegible] grew in order to secure survival; but it [illegible] relegated without fear to the depths of the bare and naked [illegible] there to remain until the end of time, if it pleased the gods to preserve [illegible]. At the period of the first Theban [illegible]

[illegible]

[illegible]

[illegible] and gilded [illegible] with pieces taken from the [illegible] writings, especially from the [illegible] Book of the Dead [illegible] the body, [illegible] model [illegible] alive and with his usual dress and appearance—

[illegible] *de famille*, in the *Revue de la Société Française*, vol. I. pp. 210–227.

[illegible] the head was covered with the red cross wig, a tuft of wavy combed hair, with [illegible] on the pectoral [illegible] about the [illegible] were [illegible] with sandals, the arms were outstretched or were folded over the breast, and the hands clasped various objects, under the arms amulets, the buckle of the belt, the *ank*, or a garland of flowers. Some-

THE EMBALMERS OF A MUMMY OF THE 22ND TO THE XXIST DYNASTIES[1]

[illegible] the contrary, the [illegible] was [illegible] of the [illegible] form. The [illegible] and legs were [illegible] the middle [illegible] knee, and thigh, and [illegible] the XVIII dynasty it was the fashion to [illegible] the [illegible] painted [illegible] white. From the XX [illegible] onwards these were [illegible] with a [illegible] wash [illegible] and [illegible] was made to [illegible] and [illegible] only [illegible] and [illegible]

[illegible]

[illegible]

THE FUNERAL REPAST—MUSIC AND DANCING.[1]

[illegible]

[illegible]

the latter to place before the deceased the presentment of the living animal. A few of the principal objects were broken or disarranged, in the belief that, by thus destroying the material bodies would go forth and accompany the human double, and render him their accustomed services during the whole of his posthumous existence; a charm pronounced over them bound them indissolubly to his person, and constrained them to his service. Then, the priest muttered a final prayer, and the mourners walked up the doorway. The [illegible] with its [illegible] and extract [illegible] happy [illegible] day [illegible] the length of every day!"[2]

Immediately after this part the friends departed from the tomb, and the last link which connected them with our world was thus broken. The sacred temple was rolled upon to raise the farewell hymn "to the instructed mummy," a title of the gods of the tomb, who listen to the praises of the dead man and also the prayer of the virtues of this instructed mummy, who is living eternally like a god reigning in Amenti, to also who shall live in the memory of posterity, ye who shall come and read these lines by come the tribes, according to the times, within the tombs, repeat. The greatness of the underworld, what is it? The appearance of the tomb, what is it? It is to conform to the image of the land of Eternity, the true country which to their is the spirit

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] off sadness[1] which [illegible] the moments [illegible] [illegible] [illegible] [illegible] [illegible] to the [illegible] where [illegible]

ONE OF THE HARPERS OF THE TOMB OF RAMSES III.[1]

[illegible] with him, and no one can ever return [illegible].[2] The grave [illegible], however, though all [illegible], actually [illegible] poor would have [illegible]. The poor [illegible] merely a place in the common pit, which was situated in the [illegible] of the poorest [illegible] quarters of Thebes. [illegible] stood [illegible] their [illegible] ceremonies were hastily performed and the grave-diggers covered [illegible] of the [illegible] with a little [illegible] of [illegible]

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[1] Drawn by Boudier [illegible]

[illegible] Maspero, Études Égyptiennes, vol. i. pp. 172–177; [illegible] pl. [illegible] pp. 580–581.

[3] The only [illegible] of a cemetery of the poor, namely, that given by [illegible] then he did not reach the bottom of the pile. The horrid circumstances [illegible] statements of Rhind and Vassalli.

[illegible] mutilated, sometimes in groups of two or three, showing that they had not ever been placed in regular coffins. Some are wrapped only in bandages of coarse linen, and have been consigned without further covering to the soil, while others have been bound round with palm-leaves tied [illegible] so as to form a sort of primitive basket.[1] Those a little above the poorest people were buried in rough-hewn wooden boxes, smaller at the foot than towards the head, and devoid of any inscription or painting.[2] Many have been [illegible] in any [illegible] that [illegible] with a [illegible] others [illegible] the fragments [illegible] older bodies. None of them possessed any trinkets for [illegible], except the [illegible] the [illegible] which [illegible] rings of [illegible] above all cords tied round the neck, arms, ankles, or waist, to keep off, by their magic knots, all malign influences.[4]

The common population of the necropolis made their living out of the dead. It was formed of all grades of society, [illegible] the sacerdotal colleges of the royal temples and [illegible] the priestly bodies, to whom was entrusted the care of the tombs [illegible] the [illegible] It was their duty to keep up the monuments of the kings, and [illegible] to visit the [illegible] of their [illegible] or [illegible] in [illegible] They called themselves the "Servants of the True Place," and their chiefs the "Superiors of the Servants," but all the while they were people of [illegible] reputation [illegible] respected in [illegible] quarters [illegible] the town. They professed to have a

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[1] Rhind, Thebes, its Tombs and their Tenants, pp. 123, 124.

[2] [illegible]

[3] Rhind, op. cit., p. 125.

[4] Rhind, op. cit., pp. 124–131.

[5] [illegible]

special [illegible] for Amenôthes I. and his mother N[illegible], who, after five or six centuries of [illegible] homage, had come to be regarded as the patrons of [illegible] was not to the [illegible] of other sovereigns. It is true that the [illegible] were not always clear as to the [illegible] of the royal [illegible] they had the care, and they seem to have changed one of their queens or princesses into a king or some royal prince.[2] They were surrounded by a whole host of lesser functionaries—bricklayers, [illegible], [illegible], who wrote out pious formulæ for poor people, or copied the "Books of the going forth by day" for the [illegible], [illegible], cabinet-makers, and goldsmiths. The sculptors and [illegible] many of them spent their days in the tombs they were decorating, while others had their workshops above-ground, probably very like those of our modern monumental masons. They kept at the disposal of their needy [illegible] an assortment of ready-made statues and stelæ, votive tablets to Osiris, Anubis, and other Theban gods and goddesses [illegible]. The name of the deceased and the [illegible] of the members of his family were left blank and were inserted after purchase in the spaces reserved for the purpose. The [illegible] made the greater part of their livelihood by [illegible] and the [illegible] of [illegible] [illegible] few, however

AMENÔTHES III. AT THEBES.[3]

[illegible]

[2] [illegible]

[illegible]

[3] [illegible] photograph by Gayet, taken in [illegible]

[illegible]

devoted themselves to work of a higher order. Sculpture had reached a high degree of development [illegible] Pictures and the Pharaohs [illegible] depicting scenes in [illegible] had been brought to perfection [illegible] This will be easily seen by comparing the pictures in the [illegible] as well as those of Tell el-Amarna with the finest portions of the temples of Upper Egypt, Abydos, Karnak, Deir el-Bahari, or with the scenes in the tombs of Seti I. and Ramses II., or those of private individuals such as Hui. The modelling is firm and refined, showing a skill in [illegible] of outline which have never been surpassed. [illegible] the Amenôthes III. of [illegible] might serve for models in our own schools of the highest types which Egyptian art [illegible] duce at its best in this particular branch. The [illegible] the composition more [illegible] of the perspective [illegible] We [illegible] that the artist handled his subject [illegible] sketching out a [illegible] and in making studies from nature, and as paper was expensive he drew rough drafts or [illegible] on the flat [illegible] of limestone with which the workshops were [illegible] At that date could [illegible] sketches for [illegible] or the [illegible] of the latter we have an example in the Turin Museum. The [illegible] of a tiger [illegible] about [illegible] and [illegible] backwards [illegible] that we are almost tempted to [illegible] more [illegible] together. The unfinished [illegible] on the

[illegible]

temple of Sennacherib, where with a few strokes the draughtsman could sketch out his subjects. The head from the nape of the neck round to the throat is bounded by a single line, and the contour of the shoulders is marked by a stroke. The form of the body is traced by two undulating lines, while the arms and legs are respectively outlined by two others.[1] The articles of apparel and ornaments, sketched rapidly at first, had to be gone over again by the sculptor, who worked out the smallest details. One might almost count the tresses of the hair, while the folds of the dress and the enamels of the girdle and bracelets are minutely

SKETCH OF A SERVICE DOMESTIC.[2]

effected. When the draughtsman had finished the picture from the sketch, which at first more or less he had chosen, it from a smaller drawing, the master of the studio would go over it again, marking here and there in red the active points, to which the sculptor gave his attention when working the subject out on the wall. If he happened to make a mistake in executing, he could do so well as he was able by filling up with stucco or hard cement the portions to be remodelled and by starting to work again upon the fresh surface. This cement has been cut in some cases, and reveals to our eyes both the marks of the underlying chalking. There are, for example, two panels on one of the bas-reliefs in the propylæa hall at Kouyunjik, carefully outlined, and the other standing out from the surface of the stone. The sense of the picturesque was making itself felt, and artists were no longer to be excused for neglecting accurate circumstantial details, the contingent on the country, the drawing of rare plants, and in fact all those accessories which had been previously omitted altogether or merely indicated. The necessity of covering such vast surfaces as the palace walls had necessitated them to arrange the curious science of one and the same act on a more natural and intelligible [illegible] than their predecessors could possibly have done. In these scenes the Assyrian naturally proved the good part but to peace of chasing for to attract [illegible] one of other important actions of the monarch called

[1] One of these is reproduced on p. 325 of the present work.

[2] Drawn [illegible] from a photograph taken from a sketch [illegible] the Tablet 31 [illegible]

to exhibit the courage [illegible] achieved [illegible] primary all the [illegible] [illegible] in his campaigns in the same manner as the early [illegible] painters were accustomed to depict one after the other and on the same canvas, all the events of the same legend. The details [illegible] these gigantic representations may sometimes appear childish to us, and we may frequently be at a loss in determining the relations of the parts, but the whole is full of movement, and, although mutilated, gives us even yet the impression which would have been made upon us by the turmoil of a battle in those distant days.[1]

[illegible]

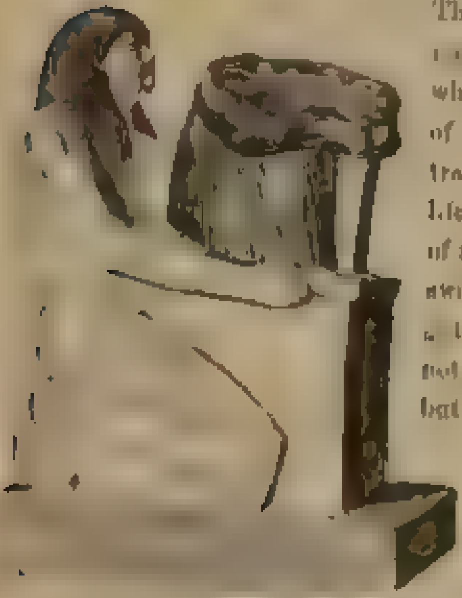
The sculptor of statues [illegible] past was not a whit less skilful than the artist who executed [illegible] [illegible] was [illegible] obliged to give enormous proportions to [illegible] of the king, to prevent his being [illegible] by the noise of clashings among which the statue was to appear, but the necessity of exaggerating the human form did not destroy in the sculptor the sense of proportion and that sentiment of the [illegible] which [illegible] so striking in [illegible] the sitting statues of the princesses at Medinet, it merely trained him to mark out deftly the general lines and to calculate the volume and dimensions of these gigantic [illegible] figures [illegible] with a great [illegible] and skill [illegible] [illegible] open air statue of [illegible] dimensions which

[illegible] from the [illegible]

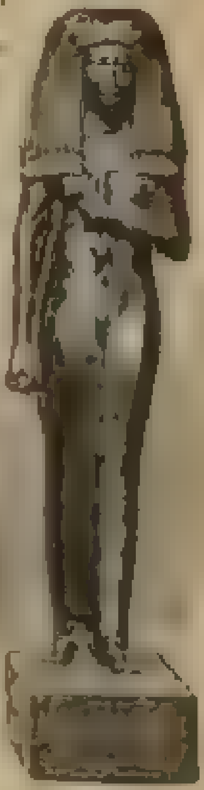
[illegible] *Histoire égyptienne*, vol. ii. pl. 43.

[illegible]

might be attributed to him. The colossal statues at Abu Simbel and Thebes still witness to the consummate skill of the Theban sculptors in the difficult art of imagining and executing superhuman types. The decadence of Egyptian art did not begin until the time of Ramses III.;[1] but after that the downward progress was rapid, and the statues of the Ramesside period are of little or no artistic value. The forms of these figures are poor, the technique weak, and the expression of the faces mean and commonplace. They betray the hand of a mechanical workman who, while still in the possession of the instruments of his trade, can infuse no new life into the traditions of the schools, nor break away from them altogether. We must look not to the royal studios, but to the workshops connected with the necropolis, if we want to find statues of half life-size displaying intelligent workmanship, all of which we might be tempted to refer to the XVIIIth dynasty, if the inscriptions upon them did not fix their date as some centuries later. An example of them may be seen at Turin in the [illegible] the face is [illegible], and has an expression of [illegible] intelligent that we are constrained to overlook the imperfections of the bust and legs of the figure. Specimens of this kind are not numerous and their rarity [illegible]. The multitude of persons [illegible] people who made up the bulk of the Theban population had [illegible] little [illegible] with [illegible] means and the [illegible] are tempted [illegible] to the statuette [illegible]



[illegible]



[illegible]

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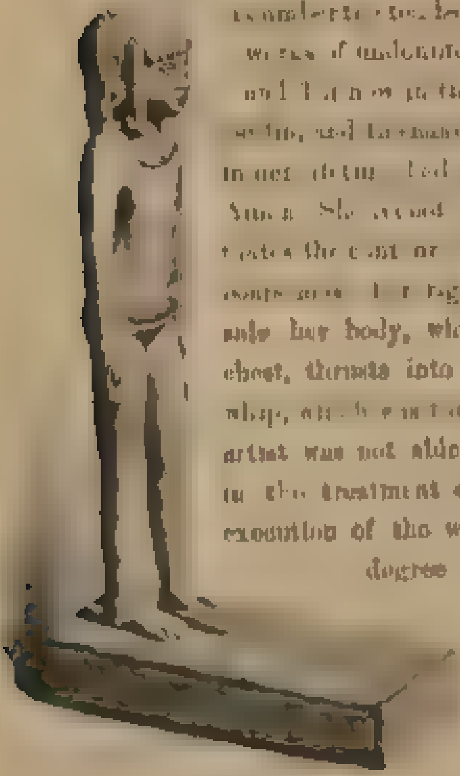
[1] [illegible] for my opinion on the [illegible] theory, which makes the decadence [illegible] sculpture begin in the time of Ramses II.

[illegible]

[illegible] in the Monuments of [illegible], vol. ii. pls. [illegible]

from contemporary [illegible] of the figures [illegible] probably [illegible] prepared for the [illegible]. The [illegible] a [illegible] masters of the [illegible] for people [illegible] small means, and we find among the [illegible] of commonplace objects [illegible] examples of artistic works of undoubted excellence, such as the lady Nai and [illegible] now in the Louvre, the lady Nebat [illegible] in her [illegible] had been one of the singing women of Amen. She stood upright [illegible] her right arm falls [illegible] along side her body, while her left, bent across her chest, thrusts into her bosom a kind of magic whip, [illegible] of her profession. The artist was not able to avoid a certain heaviness in the treatment of her hair, and the careful execution of the whole work was not without a degree of harshness, but by dint of scraping and polishing the wood he succeeded in softening the outline, and [illegible] from the figure every sharp point. The lady Nebat is smarter and more graceful in her close-fitting garment and her [illegible] thrown over her left shoulder, and the artist has given her a more [illegible] but [illegible] we find in the stiff [illegible] of her contemporary [illegible]. The little girl in the Turin Museum [illegible] but where could one find [illegible] the [illegible] of the [illegible] of the young Egyptian [illegible] years old? We may see her counterpart to-day among the young Nubian girls [illegible] before they are obliged to wear clothes, [illegible] the same undeveloped hips, the same [illegible], and the same [illegible] at once [illegible]. Other [illegible] matrons, some in light garments, and with their hair [illegible],



YOUNG GIRL IN THE TURIN MUSEUM.[1]

THE LADY NEBAT.[2]

[illegible]

[illegible] Third year, vol. II. p. 313, fig. 2.

[illegible]

[illegible] without any garment whatever. [illegible] example [illegible] of the larger castings, and [illegible] one of them into prominence [illegible] to satisfy oneself that [illegible] her head is quite shaped [illegible] should be [illegible] the arm stiff and [illegible] but the eyes [illegible] and her smile such a self-satisfied expression, that one readily [illegible] the other defects of the statue. In the collection of [illegible] figures examples of men are not wanting, and [illegible] guardians of temples, and priests proudly executing their office in their distinctive panther skins. Three individuals in the Gizeh were contemporaries, or almost so, of the young girl of the Turin Museum [illegible] which they have, doubtless, a just claim; for one of them, Hori, surnamed Bâ, [illegible] the [illegible] Pharaoh, and must therefore have exercised some [illegible] function. They seem to step forth with a measured pace and firm demeanour, the body well thrown back and the head erect [illegible] running[1] [illegible] in the Louvre, is dressed [illegible] a light [illegible] about [illegible], and [illegible] tied tight [illegible] round the [illegible] descending half way down the thighs, [illegible] a piece of stuff [illegible] in the Berlin Museum, still main[illegible] striped petticoat, [illegible] A priest in the Louvre holds before him, grasped by both hands [illegible] hand, [illegible]

[illegible]

[illegible]

[illegible] No. 670–681, pp. 105, 106.

[illegible] year, vol. ii. p. 311, fig. 3.

[illegible]

by the sour-visaged and [illegible] on the top of a thick box or [illegible], which has been made at Thebes, appears to be placed between two long stives, each surmounted by an idol and by [illegible] small chest [illegible] body and [illegible] [illegible] vast people and nations to suit, and I have a shrewd suspicion that the sculptors, in giving to such statuettes the character of [illegible] vanity, yielded to the temptation to [illegible] at the expense of their [illegible]

The sculptors and engravers in metal occupied in relation to the sculptors a somewhat [illegible] position. Bronze had for a long time been employed in [illegible] furniture, and [illegible] [illegible], amulets, and images of the gods, as well as of [illegible], were set in the metal. Many of these tiny figures form charming examples of enamel work and are distinguished not only by the [illegible] of the modelling, but also by the brilliance of the superimposed [illegible]. But the majority of them were purely commercial articles manufactured by the hundred from the same models and possibly even from the same moulds for the adornment of the [illegible] and poorer classes. We might not, therefore, be surprised if they are lacking in originality. They are so near to be distinguished from each other that the [illegible] of [illegible] statuettes which we may find on the shelf of modern [illegible] in religious statuary.[1] Now and there among the [illegible] we may light upon a [illegible] showing marked individuality. The statuette of the lady Taakolt, which now forms one of the ornaments of the museum at Alexandria, is an exception.[2] She stands erect, the left foot in advance, her right arm hanging at her side, her [illegible] pressed against her bosom, and is dressed in a short dress [illegible] over with [illegible] [illegible], and wears upon her ankles and wrists rings of value. A wig

[1] Drawn by Pouchet-Guillin, from a photograph.

[illegible]

[illegible] XX[illegible] dynasty.

[illegible]

with stiff-looking locks regularly arranged in rows, covers her head. The details of the drapery and the ornaments are inlaid on the surface of the bronze, and hang [illegible] with a thread [illegible]. The face is evidently a portrait, and is that apparently of a woman of mature age, but the body, according to the tradition of the Egyptian schools of art, is that of a young girl, lithe, firm, and elastic. The alloy contains gold, and the warm and softened lights reflected from it blend most happily and harmoniously with the white lines of the designs. The joiners occupied, after the workers in bronze, an important position in relation to the necropolis, and the greater part of the furniture which they executed for the mummies of persons of high rank was remarkable for its painting and carpentry-work. Some articles of their manufacture were intended for religious use—such as the shrines, mounted upon sledges, in which the image of the god was placed, to whom prayers were made for the deceased; others served for the household needs of the mummy, and, to distinguish them, there are to be seen upon their sides religious and funeral pictures—offerings to the two deceased parents, sacrifices to gods or goddesses, and incidents in the Osirian life. The funerary beds consisted, like those intended for the living, of a rectangular framework, placed upon four feet of equal height, although there are rare examples in which the supports are so arranged as to give a gentle slope to the structure. The fancy which actuated the joiner in making such beds supposed that two lions had lent their own forms with stretched-out their bodies to form the two sides of the couch, the muzzles constituting the pillow, while the tails were curled up under the feet of the sleeper. Many of the heads given to the lions are so bold and expressive that they will well bear comparison with the granite statues of those animals which Amenôthes III. dedicated in his temple at Soleb.[2] The

[illegible]

Drawn by Boudier, [illegible] photograph [illegible] Lanzone, [illegible]

[1] [illegible] Maspero, [illegible]

[2] [illegible]

[illegible] reckoning the constant libations needed for the gods and the deceased, the workshops required a large quantity of drinking water for the men engaged in them. In every gang of workmen, even in the present day, two or three men are set apart to provide drinking-water for the rest; in some and places, indeed, at a distance from the river, such as the Valley of the Kings, as many water-carriers are required as there are workmen. [illegible] the trades [illegible] the lowest crowd [illegible] the [illegible] of the rich, the [illegible] female mourners, [illegible] and [illegible]. The majority of the [illegible] corporations were distinguished by the [illegible] character of their members, and prostitution [illegible] them and [illegible] associated with the [illegible] of the gods.

[illegible] provision for all these [illegible] of people, and the [illegible] was of a meagre character. They worshipped the local deities, Amon, Mut, Isis, and Hathor and such deceased Pharaohs as [illegible] Nefertari, but

[illegible]

[illegible]

[illegible]

They had also their own Pantheon, in which [illegible] predominated such as the goddess of Abydos, and Ba-ram-Ra-nebamenti, the good player on the horn, the hippopotamus, the cat, the cricket, the swallow, and several reptiles.[1] Death was personified by a great serpent, the queen of the West, known by the name Meresakhra, the friend of silence. Tame beasts, with the small head of a woman, attached to the one body were assigned to [illegible]. It was supposed to dwell in the mountain opposite Karnak, which [illegible] gave birth, as well as to the necropolis itself, the two epithets of Khaftabbis and Ta-tahnit, that is, The Summit.[2] Its chapel was situated at the foot of the hill of Sheikh Abd el-Qurnah, but its sacred serpents crawled and wriggled through the necropolis, working miracles and effecting the cure of the most dangerous maladies. The [illegible] were accustomed to dedicate to them, in payment of their vows, stelæ, or slabs of roughly hewn stone, with inscriptions which witnessed to a deep gratitude. "Hearken! I, from the time of my appearance on earth, I was a Servant of the Tree Plane. Nebtah, a virgin [illegible] person, who knew not good nor evil, and I committed sin against The Summit. She [illegible] me, and I was [illegible] hard day and night. I lay groaning on my couch, I was worn in my bed, and I made supplication to the god. But it did not [illegible] me, for I was hurled [illegible] The Summit of the West, the brave [illegible] gods and all the goddesses of the gate [illegible] I would say to all

[illegible]

[1] [illegible]

[2] [illegible] Meresakhra [illegible] Mer[illegible] [illegible] Ta-tahnit, leaves me to believe that the sanctuary was situated [illegible] Thebes [illegible] Mer[illegible] [illegible] Mer[illegible] [illegible] Nyéta, pl. xxiv. The stele from which I have taken this [illegible] Mariette.

[illegible] among the people of the new [illegible] to the Sennar, [illegible] Sennar [illegible] "[illegible] I [illegible] my mistress and I [illegible] to me like a pleasant [illegible] upon me, and the [illegible] and appeared to return to me and she [illegible] life. The Sennar [illegible] the West [illegible] appeared, and so [illegible] God." There was [illegible] but the [illegible] The [illegible] to keep [illegible] within bounds and to prevent their evil deeds [illegible] with the help of the [illegible] of Mahmud [illegible] conducting themselves [illegible] They had [illegible] people, [illegible] and [illegible] punishment of the authors. Notwithstanding [illegible] to inform them that he would [illegible] and [illegible] cakes, and some [illegible] they had [illegible] and [illegible] which they could not carry [illegible] with them. Pococke had [illegible] the [illegible] of the way tomb, and had [illegible] of her [illegible] this moreover, was not the first [illegible] of the [illegible], for several young girls had previously been victims of his brutality, and had not [illegible] up to this time to complain of it on account of the terror with which he inspired his neighbourhood. Crimes against the [illegible] were [illegible] every punishment [illegible] with the deputed [illegible] trousers, scattered around them [illegible] few feet from the [illegible] of the [illegible] presented to them [illegible] which [illegible] were [illegible] deposed to have [illegible] while [illegible] together, [illegible] purchased at a [illegible] of the

[illegible] tombs did not escape the rapacity of Hidreen.

a number of the choachytes set boldly to work on tombs both recent and ancient. Not content with stealing the funerary furniture which they supposed to contain treasure, they stripped the mummies also and smashed the bones in their efforts to [illegible]. Then, putting the remains together again, they rearranged the mummies afresh so cleverly that they could not be distinguished by their outward appearance from the originals, and the wrappings must be removed before the fraud could be discovered. From time to time one of these ghouls would allow himself to be taken for his [illegible] left among his comrades and avenging himself for the injustice of which he was the victim in the division of the spoil, he was laid hold of by the Mazaiu and brought before the tribunal of justice. The lands situated on the left bank of the Nile belonged partly to the king and partly to the god Amon, whose interests in regard to the necropolis were almost certain to come within the jurisdiction of one or other of them.[1] The commission appointed [illegible] during the [illegible] dynasty [illegible] included in many instances the high priest or his delegates as well as the officers of the Pharaoh.[2] The effect of this commission was to examine into the state of the tombs, to interrogate the witnesses and the accused, apply, as the torture if necessary, when they had got at the facts, the tribunal of the notables condemned to death about some half a dozen of the poor wretches, and condemned some others to be whipped. But, when two or three months had elapsed, the [illegible] began to die away, and the depredations began afresh.

The low rate of wages occasioned, at fixed periods, outbursts of discontent and trouble which ended in actual disturbances. The rations allowed to each workman and given to him at the beginning of each month, would possibly have been sufficient for himself and his family but, owing to the usual lack of forethought in the Egyptian, they were often consumed long before the time. Scarcity of the provisions was then to be felt;[3] the workmen, demoralised by

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

[5] [illegible]

[illegible] preliminary altercation, were not slow to turn [illegible] "We are peasants of Pharaoh, and [illegible] are at a right loss [illegible] the [illegible] [illegible]." The latter was prudent of fair speech, but as [illegible] were rarely accompanied by deeds, the workmen would not listen to him. They [illegible] with the [illegible] scribes, and with more demonstrations to [illegible] place to hold a meeting—perhaps the [illegible] moment of the [illegible] of the temple of Thutmosis III. [illegible] the chief of Menphtah's [illegible] to be [illegible] of that of [illegible]. Thus [illegible] the [illegible] commissioners of the locality, the Mayor and the [illegible] mingled with them and addressed [illegible] to some of the people with whom [illegible] acquainted. But these [illegible] at first [illegible] a hearing. "We will not remain," they said to the [illegible], "[illegible] hear [illegible] supplies [illegible]." It must have [illegible] that from their point of view their complaints were well founded, and the [illegible] who afterwards gave an account of the affair to [illegible], were persuaded of [illegible]. We [illegible] them, and they spoke the truth [illegible]. For the most part [illegible] other consequence than a prolonged stoppage of work until the distribution of rations at the beginning of the next month gave the more orderly courage to return to the [illegible]. Attempts were made to prevent the recurrence of these troubles by changing the [illegible] of payments. These were reduced from an interval of fifteen days and at length, [illegible], to one of eight.[illegible] The result was very much the same as before. The workmen [illegible] more frequently, [illegible] on that account became more [illegible], and the hours of labour [illegible] fewer. The individual [illegible] he had had nothing to [illegible] for himself, might have [illegible] in the workshops of [illegible] but there were almost always [illegible] [illegible] to be [illegible] in their hunger and [illegible] when the stores [illegible] of the temples or those of the state [illegible] by [illegible] found to overflowing [illegible] [illegible] [illegible] to

[illegible]

[illegible] Papyrus, [illegible]

[illegible] the temple of [illegible]

[illegible]

[illegible] pp. 33, 34.

[illegible] themselves in the present necessity must have been keenly felt. Some bold spirits among the strikers having set out together, and the two or three barriers by which the granaries were protected, but having reached the position their heart failed them, and they contented themselves with sending to the chief custodian an eloquent pleader, to lay before him their very humble requests: "We are come, urged by famine, urged by thirst, having no more linen, no more oil, no more fish, no more vegetables. Send to Pharaoh, our master, send to the king, our lord, that he may provide us with the necessaries of life."[1] If one of them, with less restraint, was so carried away as to let drop an oath, which was a capital offence, saying "By Amon! by the sovereign whose anger is death!" if he asked to be taken before a magistrate in order that he might reiterate there his complaint, the others interceded for him, and begged that he might escape the penalty fixed by the law for blasphemy. The scribe, good fellow as he was, closed his ears to the oath, and, if it were in his power, made a beginning of satisfying their demands by drawing upon the reserves at hand to such an extent as would justify them for a few days, and by paying them a supplementary wage in the name of the Pharaoh. They cried out angrily: "Shall there not be served out to us even an excess of that which has been distributed to us? If not, we will not stir from this spot!" At length the end of the month arrived, and they all appeared together before the magistrate, who then said, "Let the scribe Khamoisit, who is in command, be sent for." He was brought up to sit before the notables of the town, and they said to him: "See to the corn which thou hast received, and give some of it to the people of the necropolis." Pentoiranît was then sent for, and rations of wheat were given them daily."[2] Famine [illegible] was not caused only by the [illegible] of the multitude: administrators of all ranks did not hesitate to appropriate each one according to his position, a portion of the means entrusted to them for the maintenance of their subordinates, and the latter often received only instalments of what was due to them. The culprits [illegible] their [illegible] rights [illegible] by having [illegible] half a dozen of their travelling [illegible] yielding up to them a proportion of their ill-gotten gains, [illegible] could reach high positions. It happened from time to time, however, when the complaints against them were either too serious or too frequent, that they were deprived of their functions, either before the tribunal's

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[illegible] lessened. What took place at Thebes was repeated with some variations in most of the other large cities. Corruption, theft and extortion had grown up among the officials from time immemorial, and the most active kings alone were able to repress these abuses, or confine them within certain limits. As soon as discipline became relaxed, however, they began to appear again, and we have to view something proof of the state of decadence to which Egypt had fallen towards the middle of the XX dynasty that the authors of the crimes committed in the preceding reigns, the reigns of the successors of Ramses III.

The priesthood of Amon alone displayed a good and energetic prudence in the general decline. After the victory of Ta-ge had once for all ceased to dispute his supremacy, and the Ramesides had proved to be devout humbly before him and his ministers.[illegible] He of course made no more attempts to be a [illegible] monarch, and his authority not only extended over the whole of the land of Egypt but over all the country [illegible] which were brought within his [illegible] so that until Pinozem continued to be the greatest of kings. Thanks to great [illegible] position, [illegible] among the [illegible]. It was the chief of the two Lands, the Bishop that sent the Hemsepsdeau, and [illegible] for the other [illegible] special [illegible], for the sacred character of its city, [illegible] only served to concentrate the power of the rich and powerful [illegible] with whose permission that [illegible] was [illegible]. It was [illegible] easy to attribute to Amon the entire work of [illegible] when Shi-Sou-Ra, Osiris, and Set had been [illegible] the [illegible] which [illegible] had been [illegible] to [illegible] with [illegible] and in the hymn which the [illegible] of the solemn festivals [illegible] to [illegible] to him all the [illegible] which the priests of former times had assigned to the Emperor [illegible]: "He made earth, silver, gold, the [illegible] of his good pleasure." [illegible] "He made the earth for the earth, the [illegible] which [illegible]. He made to live the [illegible] of the [illegible] which [illegible], [illegible] to the [illegible] to the egg. He [illegible] the [illegible], the [illegible] to live the small birds, the reptiles, and the [illegible] as well. He provided food for the [illegible], supports food up to the [illegible]

[illegible]

[illegible] "Men spring from [illegible] eyes," [illegible] the great whole embracing all Egypt and Ethiopia, Negroes and Asiatics. "Hail to thee," they add, "praise to thee because thou dwelest among us!" "Glory before thee because thou createst us!" "Thou art [illegible] every living thing, [illegible] every place in the length of the earth, in the breadth of the earth, in the depth of the [illegible]. The gods bow before thy Majesty, magnifying thy name which [illegible] of uniting those who have begotten them, the [illegible] to place, father of the fathers of all the gods, who [illegible] the heaven, level of the earth, — maker of beings, maker of things, [illegible] of the gods, we who live by your [illegible], because thou hast made us, we [illegible] offerings upon the [illegible] because thou hast given us birth, we [illegible] upon thee, because thou dwellest among us."[illegible] We have [illegible] the [illegible] as these words predominate in the hymns addressed to Amon, and as the power attributed to Phtah, the Nile, Seb and the Sun-god in Heliopolis at the same period.[illegible] The idea of a simple god, first in [illegible] of all things, [illegible] to prevail more [illegible] in Egypt [illegible] to hold, among the lower classes who persisted in the worship of [illegible] animals, [illegible] among the rulers, the priests, the nobles and people of culture. The latter [illegible] the Sun-god at length absorbed all the various beings who had been [illegible] in the [illegible] of these, or at least combined their original characteristics in order to become forms of the Sun. Amon as well as the other [illegible] and the new belief [illegible] in making the solar body [illegible] the solar city united with the [illegible] Amon,

[illegible] p. 18.

[illegible] of the god, see Maspero, *Hymn of Chentrotaou*, p. 1.

[illegible]

[illegible] to Amon just built or re-edified in the XXth dynasty.

[illegible]

that of Amon-Râ. The omnipotence of this one god did not, however, exclude the belief in the existence of his compeers, for the dogma that all the multitudinous beings to whom ancient generations had accorded a complete independence in respect of their rivals were nothing more than emanations from one supreme entity. If local pride forced them to apply to this single deity the designation customarily used in their city—Phtah at Memphis, Amon-Râ at Thebes, Khnûmu in the neighbourhood of the first Cataract—they were quite willing to allow, at the same time, that these appellations were but various masks for one face; Phtah, Hâpi, Khnûmu, Râ, all the gods, in fact, were blended with each other, and formed but one deity, a unique existence, multiple in his names and aspects according to the importance of the cities in which he was worshipped. Hence Amon, lord of the capital and patron of the dynasty, having more priests, enjoyed more respect, and in a word felt himself possessed of more claims to be the sole god of Egypt than his brethren, who could not count so many worshippers.

He did not at the outset arrogate to himself the same empire over the dead as he exercised over the living; he had delegated his functions in this respect to a goddess, Mirtsegeru, to whom the poorer inhabitants of the left bank entrusted the protection of their dead. She was a kind of less reputable Hathor, whose subjects [illegible] adapted themselves to the tedious and dreary existence reserved for their [illegible]. For Osiris and other deities were afterwards banded together in this mortuary theology, and from the XIth dynasty onwards the Theban mythology had adopted, along with the conceptions which were in the Memphite period [illegible] the Heliopolitan views concerning the world beyond, the land of the setting sun in the West, its subterranean [illegible] the fields of Ialû. The [illegible] of the XVIIIth dynasty demonstrate that the Thebans had then no different conception of [illegible] beyond the world from that entertained by the inhabitants of the most ancient cities. They ascribed to that existence the same incoherent medley of contradictory ideas, from which each one might select what pleased him best—either residence in the mysterious tomb, or a dwelling close to Osiris in the [illegible] of an interminable paradise, or voyages with Râ around the world. The fusion of Râ and Amon, and the predominance of the [illegible] which arose from it, forced the theologians to examine more closely these inconsistent notions, and to eliminate from them anything which might be out of harmony

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[illegible]

[illegible]

[illegible] to [illegible] views. To [illegible] devout servant of Amon [illegible] reasons of keeping in constant [illegible] such [illegible] good both here and in the other world, could see no [illegible] happier future for his soul than in [illegible] going to [illegible] in the [illegible] of light by day, and taking refuge by night on the very bark which carried the object [illegible] through the thick darkness of Hades. To [illegible] he [illegible] endeavoured to collect the formulæ which would enable him to attain to the supreme happiness, and also [illegible] information concerning the [illegible] mysteries of that dark half of the world in which the sun dwelt between daylight and sunset, teaching him [illegible] the [illegible] he would encounter. The best known of the books relating to these mysteries contained a geographical description of the future world as it was known by the Theban priests towards the [illegible] of the Ramesside period. It was in fact, a itinerary in which was depicted [illegible] portion of the underworld, with its gates, halls, and inhabitants. The [illegible] of it given by the Egypt[illegible] and [illegible] are [illegible] genius. They had started from the theory that the sun, after [illegible] gone to west [illegible] the city, and they therefore placed in the bark in which [illegible] the regions of the universe which lay to the [illegible] of these two points of the compass. This bark stopped the sun's journey, after disappearing below the horizon, to unite with the period of twilight [illegible] along the [illegible] sky, strengthening the bright [illegible] of his [illegible] as he [illegible] and did not actually enter the underworld till he came to the spot where, at the "Mouth of the Cave," the souls of the [illegible] dwelt. As soon as he had [illegible] them [illegible] boat, he passed into the tunnel which then pierced the mountains, and the cities through which he first passed between Amenti and the Elysian fields were known as the Dwat[illegible] Hefe. He continued his journey through them for the space of two hours, receiving the homage of the [illegible] inhabitants, and putting some of the souls on shore as were [illegible] and by their special [illegible] for the [illegible]

[illegible] *Monuments Égyptiens du Musée de* [illegible]

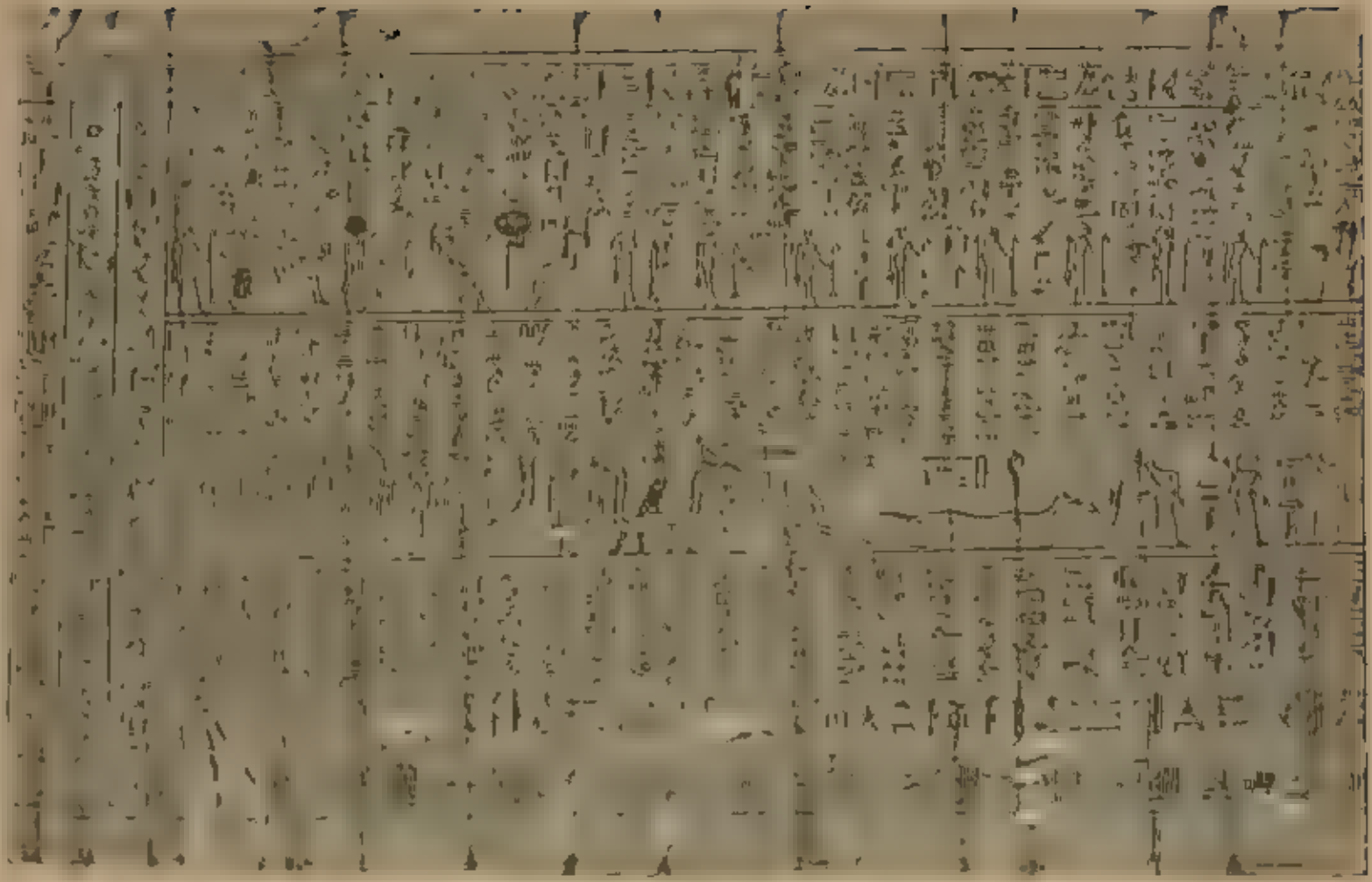
[illegible] Hermes and Anubis, to establish themselves in the territory. Beyond Hermopolis he entered the domains of the Mnevis gods, the "land of Sekaris," and this province was the most perilous moment of the journey. The boatmen of Potaleo were gathered together in the [illegible] by a labyrinth of narrow passages through which even the most lofty [illegible] were scarcely visible to God-fearing men; the [illegible] boat, afraid of venturing within these catacombs, passed above them by mysterious tracks. The crew were unable to catch a glimpse of the sacred grottoes, which they perceived, and they in like manner were unable to answer the voices of the divine sailors, and he answered them from the depth of the darkness. Two months were spent in this divine passage, after which every day became easier as the vessel entered the [illegible] of the Delta. Four consecutive hours of rowing brought the bark from the [illegible] in which the four principal bodies of the god slept to that in which [illegible] four souls kept watch and, as it passed it, illuminated the night in [illegible] and kings who worshipped the [illegible] of Mnevis. From the [illegible] hour onwards it directed its course due south and passed through the Aegean, the place of fire and eternal waters to which the Hermopolitans assigned the souls of the impious; then finally quitting the [illegible] it sailed up the east until the first blush of dawn. Even of the ordinary dead was buried at that particular hour of the twelve, which belonged to the gods of those or of the native town. Left to dwell there, they suffered no absolute torment but languished in the darkness in a state of painful torpor, in which condition the approach of the dark shadow was almost [illegible]. They had to pay constantly with redoubled [illegible] the [illegible] through the hour in which its rays fell on them, breaking out into lamentations as the bark passed away and the light disappeared with it. The souls who were [illegible] of the sun escaped this melancholy condition, they escorted the god, [illegible] to a mummied corpse, [illegible] mouth's course, and were [illegible] to meet the first streaks of the new day. As the boat issued from the mountain in the evening between the two [illegible] of the gate of the east, those souls [illegible] a second [illegible] the [illegible] which they were about to enter. They might join their [illegible] through the hours of light and assist at the [illegible] Apophis and his accomplices, plunging again at night into Hades without [illegible] even for a moment pitied as [illegible]. They might, on the other hand, [illegible] the world of the living [illegible] always preferred to the tombs where they had [illegible] and enjoy the wealth which had been [illegible] through walk with

their garden, and sit beneath the trees they had planted. They could hear the open air banquet in front, they could hear the gentle north breeze on its [illegible] when the returning evening obliged them to quit the open air for the house, and re-embark with the god in order to pass the anxious vigils of the night under his protection. Long from the earliest period of Egyptian history the life legend the tomb was an eclectic one, made up of a series of earthly enjoyments combined together.

The Pharaohs had enrolled themselves in [illegible] among the most ardent votaries of this complex doctrine. Their relationship to the sun made its adoption a duty, and its profession was originally, perhaps, one of the privileges of their position. Ra invited them on board because they were his children, subsequently extending the favour to those whom they should deem worthy to be associated with them, and thus become companions of the ancient deceased kings of Upper and Lower Egypt. The rites which the Egyptians had formed of the other world, and of the life to be enjoyed in tombs, [illegible] gradually on the concept of the tomb and of its lodging or [illegible]. They began to consider the entrances to the pyramid, and its internal passages and chambers, as sanctuaries and representations of the gates, passages, and halls of Hades itself, where the personal presence and [illegible] and they had replaced it by a tomb not in the rock in one or other of

[illegible]

[illegible] Egypt [illegible] boat and the dromond with them



the Lauches of the Bab-el-Molûk valley, the plan of which, as they show, was an exact copy of that employed by the Memphites and early Theban kings, and they had cut for themselves in the mountain-side a burying place on the same lines as those formerly employed within the pyramidal structure. The relative positions of the tunnelled tombs along the valley were fixed for us not by any [illegible] of succession to the throne, each Pharaoh after Ramses I set to work on that part of the rock which the character of his reign favoured his purpose, and displayed little respect for his predecessors, that the workmen, after having tunnelled a gallery, were at a loss to know what to do with it altogether or to change the direction of their excavations so as to avoid pierging a neighbouring tomb.[1] The architect's design was merely a more perfect [illegible] will be [illegible] at will, and which he seems to feel bound to carry out with fidelity. The actual measurements of the tomb of Ramses IV are almost everywhere at variance with the numbers and arrangement of the working drawing of it which has been preserved to us on a papyrus.[2] The general disposition of the royal tombs, however, is far from being complicated. We have at the entrance the rectangular door, totally surmounted by the sun, represented by a yellow disk, before which the sovereign usually has his hands raised in the posture of adoration; this gate leads to a passage sloping gently downwards, and broken here and there by a sudden heading and of pavement, to a vast chamber of varying amplitude, at the further end of which a second passage opened which descended to one or more apartments, the last of which contained the coffin. The older rock-tombs present some noteworthy exceptions to this plan, particularly those of Seti I and Ramses III.[3] But from the time of Ramses IV, there is no difference to be remarked in them except in the degree of finish of the wall-paintings or in the length of the passages. The shortest of the latter extends some fifty metres into the rock, while the longest never exceeds three hundred and ninety feet. The same artifices which had been used by the pyramid builders to defeat the designs of robbers[4] were mummy pits painted and sculptured walls, dummy passages, [illegible] the corner of a chamber—were also

[1] [illegible] *Lettres* [illegible] *Egypte* [illegible] pp. [illegible]

[2] [illegible] *Description* [illegible] *Egypte*, p. [illegible] et p. [illegible]

[3] [illegible] was published by Lepsius, *Grundplan* [illegible] *Berlin* 1867. [illegible] Ramses IV, and to note the discrepancies between it and the tomb itself.

[4] [illegible] the tomb of Ramses III, supra p. [illegible]

[illegible] *Egypte* [illegible]

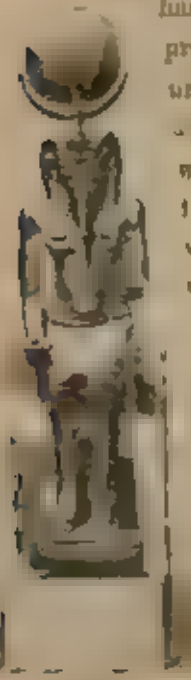
[illegible] by the Theban artists. The decoration of the walls was suggested, as in earlier times, by the needs of the royal soul, with this difference that the Pharaoh set himself to render visible to his eyes by paintings that which the Memphites had been content to present to his mind by sentence in writing, so that the Pharaoh could now see what his ancestors had been able merely to read on the walls of their tombs. Where the inscribed texts in the hundred chapters of Unas state that Pepi, represented in the Sun, and the representing Osiris, sails over the waters on high or glides into the heaven beside, the sculptured or painted scenes in the interior of the Theban catacombs display to the eye Ramses occupying the place of Ra in the solar bark and in the fields of Iaru. Where the walls of Unas show only the prayers recited over the mummy for the opening of his mouth, for the restoration of the use of his limbs for his enjoying perfumes, and nourishment, we see depicted on the walls of Seti I or Ramses IV the mummies of these kings and the statues of their doubles, or the bands of the priests, who are portraying the performance of these various rites. The starry ceilings of the pyramids reproduce the aspect of the sky, but without giving the names of the stars or the groups of some of the Ramesses tombs, on the other hand, the constellations are represented, each with its proper figure, while certain tables give the position of the heavenly bodies at intervals of fifteen days, so that the soul could tell at a glance into what region of the firmament the course of the bark would bring him each night. In the earlier hieroglyphic tombs, under Seti I and Ramses II, the execution of these subjects shows evidence of a rare and skilful touch, are quite correct, and both figures and hieroglyphics betray the hand of accomplished artists. But in the tomb of Ramses III. the work has already begun to show signs of inferiority, and the majority of the scenes are executed in a very summary fashion, a few yellow preliminary outlines, and the lines of the red and blues remind one of a child's first efforts at painting. In the tombs of Ramses IV. the decline is even more marked; under the succeeding Ramesses, the drawing has deteriorated, the tints have become more and more crude, and the latest paintings show but a hasty and careless copy of the earlier ones.[1]

The courtiers and all those connected with the worship of Amon-Ra—priests, prophets, singers, and functionaries connected with the necropolis—shared the same belief with regard to the future world as their sovereign, and they carried their faith in his power to the point of identifying themselves with him after death, and of substituting the name of Ra for that of Osiris.[2] They however did not venture, however, to go further than this

[1] Maspero, Tombe [illegible] pp. [illegible]

[2] [illegible]

[illegible] Book of the Dead, a copy of the [illegible] knowing what that [illegible] or of some other mystic writing which was in harmony with their creed. Hastily prepared copies of these were sold by unscrupulous scribes, often badly written and almost always incomplete, in which were hurriedly set down haphazard the episodes of the course of the sun with explanatory illustrations. The representations of the gods in them are but little better than caricatures, the text is full of faults and scarcely decipherable, and it is at times difficult to recognise the correspondences of the scenes and prayers with [illegible] the supreme god, at least for [illegible] was by no means the sole deity worshipped by the Egyptians:



[illegible]

[illegible]

[illegible] personality. The goddess [illegible] was at first represented as childless, in spite of [illegible] Mut, the mother [illegible] was supposed to have [illegible] Mut [illegible] Horus, [illegible] complete [illegible] Mut, however, [illegible] Amon [illegible] upon a procession of [illegible] up to the [illegible] celestial [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Mont [illegible] Mut [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Civilisation, p. 207.

* Drawn by Faucher-Gudin, from a photograph by Beato.

[illegible]

general arrangement is so fine, that it may well be regarded as preferable to other more graceful or magnificent buildings, as the tepid temples of the Roman period. It is divided into two parts, separated from each other by a solid wall. In the centre of the smaller of these is placed the Holy of Holies, which opens at both ends into a passage ten feet in width, isolating it from the surrounding buildings. To the right and left of the sanctuary are dark chambers, and behind it is a hall supported by four columns, into which open seven small apartments. This formed the dwelling-place of the god and his compeers. The sanctuary communicates, by means of two doors placed in the southern wall, with a hypostyle hall of greater width than depth, divided by its pillars into a nave and two aisles. The four columns of the nave are twenty-three feet in height, and have bell-shaped capitals, while those of the aisles, two on either side, are eighteen feet high, and are crowned with lotus capitals. The roof of the nave was thus five feet higher than those of the aisles, and in the lear storey thus formed, stone gratings similar to those in the temple of Amon, admitted light to the building. The court-yard, surrounded by a fine colonnade of two rows of columns, was square, and was entered by four side porticos in addition to the open gateway at the end placed between two quadrangular towers. The pylon measures 104 feet in length, and is 22 feet 6 inches wide by 36 feet high. It contains no internal chambers, but merely a narrow staircase which leads to the top of the doorway, and thence to the terrace of the towers. Four long angular grooves

THE [illegible] OF THE TEMPLE OF KHONSU[1]

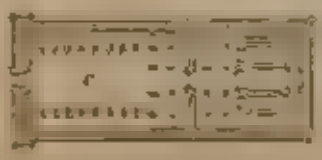
[1] Drawn by Faustino Gallo, from a photograph by Beato.

rise up to the level of the lowest, a height of about twenty feet from the ground, and are in the same line with a similar number of square holes which pierce the thickness of the building higher up. In these grooves were placed wooden masts made of poles spliced together and held in their place by means of hooks and wooden stays which projected from the four holes; these masts were to carry at their tops pennons of various colours.[1] Such was the temple of Khonsû, and the majority of the great Theban buildings—at Luxor, Qurneh, the Ramesseum, or Medînet-Habû—are constructed on similar lines. Even in their half-ruined condition there is something impressive and imaginary in their appearance. The gods loved to shroud themselves in mystery, and, therefore, the plan of the building was so arranged as to render the transition almost imperceptible from the blinding sunlight outside to the darkness of their inner abode. In the courtyard, we are still surrounded by vast spaces to which our real light has free access. The hypostyle hall, however, is permeated by an obscure twilight, the sanctuary is veiled in still deeper darkness, while in the chambers beyond reigns an abode of perpetual night. The effect produced by this gradation of obscurity was not based by architectural artifices. The different parts of the building are not all on the same ground-level, the pavement rising in the sanctuary to approached, and the rise is concealed by a few steps placed at intervals. The difference of level in the temple

[1] For a description of the various parts of the temple of Khonsû, see Prisse d'Avennes, *Histoire de l'Art Égyptien*, pl. [illegible]; and Schwaiger, *Les Temples Égyptiens*, pp. [illegible].

[2] Drawn by the author from a photograph by Lehnert and Landrock, Cairo.

KARNAK
UNDER THE RAMESSIDES



of Khonsu is not more than five feet three inches, but it is combined with a still more considerable lowering of the height of the roof. From the pylon to the wall at the further end the height decreases as we go on, the peristyle is more lofty than the hypostyle hall, this again is higher than the sanctuary and the hall of columns, and the chamber beyond it dips still further in altitude.[1]

Karnak is an exception to this rule; this temple had in the course [illegible] formed a collection of buildings rather than a single edifice. It might have been regarded, as early as the close of the Theban empire, as a kind of museum, in which every century and every period of art, from the XIIth dynasty downwards, had left its distinctive mark.[2] All the resources of architecture had been brought into requisition during this period to vary, at the will of each sovereign, the arrangement and the general effect of the component parts. Columns with sixteen sides stand in the vicinity of square pillars,

[1] This is "the law of progressive [illegible] Revue de l'Art, vol. [illegible] pp. [illegible]

[illegible] XII dynasty temples (of [illegible] pls. 306, 307). B is the great hypostyle hall of Sesti I. and Ramses II. (see supra, p. 418, note 3); C the temple of Ramses III.

and bottom capitals alternate with those of the bell-shape; attempts were even made to introduce new types altogether. The architect who built at the back of the sanctuary would seem known as the colonnade of Tôthmosis III., attempted to invert the bell-shaped capital; the bell was turned downwards, and the neck attached to the plinth, while the mouth rested on the top of the shaft.[1] This awkward arrangement did not meet with favour, for we find it nowhere repeated; other artists, however, with better taste, sought at this time to apply the flowers symbolical of Upper and Lower Egypt to the decorations of the shafts. In front of the sanctuary of Karnak two pillars are still standing which have on them in relief representations respectively of the full blown lotus and the papyrus. A building composed of so many incongruous elements required frequent restoration; a wall which had been allowed to fall to water-washed stones, straightening a pavement sinking, a pillar needing attention, a fine obelisk or a colossus which had been upset by the ebb and flow of time, required showing up; so that architects had their work for repairs completed twice over in the past than have fallen to the lot of those who have to begin anew elsewhere. The revenues of Amon must, indeed, have been enormous to have borne the continual

THE TWO PILLARS AT KARNAK.

[1] [illegible] Maspero, *Archéologie Égyptienne*, pp. 66, 67.

Drawn by Pseudo-Gallia from a photograph by Beato.

[illegible]

[illegible] by restitution, and the resources of the [illegible] have been exhausted by [illegible] foreign [illegible] during several centuries with all or more than [illegible] needed. The gods [illegible] only in the troubled times which had followed the reign of Seti II, and it required all the generosity of Ramses III to compensate them for the losses they had sustained during the anarchy under Amen[illegible]. The spoil taken from the Libyans, from the Peoples of the Sea, and from the Hittites had flowed into the sacred treasuries, which [illegible] administration of the [illegible] had done the rest, so that in the reign of Ramses IV the temples were in a more prosperous state than ever. They held in their own property 107 towns, and of which were in Syria and Ethiopia they possessed 11,322 slaves of both sexes, 433,594 head of cattle, 1,071,780 [illegible] of land, 514 [illegible] and [illegible] 88 barks and [illegible] vessels. The kingdom of gold both in [illegible] and [illegible] of silver, besides [illegible] copper and precious stones, and [illegible] of storehouses in which they kept corn, [illegible], wine, honey, and powerful [illegible] the produce of their lands. Two examples will suffice to show the extent of it in better times. The first gives [illegible] to the number of 180,711, and the salt or smoked fish of 114,800. Amen claimed the grant alone of this enormous total, and these figures of [illegible] were exceeded for [illegible] namely 83,456 slaves, 421,605 head of cattle, 526,168 [illegible] contained 433 [illegible] and [illegible] in Egyptian hands. The other foreign towns all belonged to him, and one of them contained the temple in which he was worshipped by the Syrians who [illegible] they could pay their tribute to the king's representatives. It was but just that the priesthood should enjoy [illegible] of land in peace, and the [illegible] Pharaohs had [illegible] their [illegible] to him, with no [illegible] operations on the other hand [illegible] had [illegible] [illegible]. His income was at least five times more considerable than that of the [illegible] priests, and ten times greater than that of the Memphite [illegible] and [illegible] of old, in the earliest times of history.

[illegible]

[illegible] **[illegible] was that brought to [illegible]**

[illegible]

[illegible]

[illegible] Ptah were [illegible] the wealthiest of the Egyptian gods. It is [illegible] to understand the [illegible] which [illegible] dealt with the goods of this world [illegible] [illegible] the [illegible] and were but the same conception [illegible] the [illegible] for their worshippers, and when the defeat of a people was regarded as a proof of the [illegible] of its patron gods. The most [illegible] deities became necessarily the wealthiest [illegible] [illegible] and [illegible] as well as their subjects were obliged to serve.

[illegible] world [illegible] Amun has but few rivals to be mentioned before [illegible] the national deities. In fact he was practically the [illegible] of the gods during the Ramesside period and was generally acknowledged as Egypt's representative by foreign nations. His priests shared in the prestige [illegible] enjoyed, and their influence in state affairs increased proportionately with his power. The chief of their hierarchy, however, did not bear the [illegible] title which in ancient times distinguished those of Memphis and Heliopolis. He was [illegible] with the [illegible] of the prophet of Amun. He had for several generations been nominated by the sovereign but he was generally [illegible] from the family [illegible] [illegible] to the temple of Karnak and must previously have passed through every grade of the priestly hierarchy. [illegible] appointed to this [illegible] had to graduate as [illegible] bathing. This was the first step in the ordination, and one in which many were content to remain, but the more ambitious or favoured advanced by successive stages to the [illegible] offices, and thence at last prophet became attain g to the highest rank. The [illegible] of the XIX dynasty [illegible] the prominence made in the Theban temples and such more was [illegible] [illegible] was lavished [illegible] their interests—such as, for example, Bekhen [illegible] and Cheops under

[illegible]

Ramses II. [illegible] distinguished [illegible] by [illegible] qualities, [illegible] and [illegible] pains for [illegible] of Karnak [illegible] appears at least to have [illegible]. He finished the great pylon [illegible] the obelisks and gateways, built the [illegible] of the god, and found a further field [illegible] on the [illegible] bank of the Nile, where he helped to complete both the temple at Qurneh and also the Ramesseum. Ramses II. had always been able to make his authority felt by the high priests who succeeded each other, but the Pharaohs who followed him did not hold the reins with so firm a hand. As early as the reigns of Minephtah and Seti II. the chief prophets of [illegible] and [illegible], continued to [illegible] building at Karnak for their own purposes, and [illegible] their own [illegible] to a prominence [illegible] that of the sovereign, they [illegible] themselves to be the "[illegible] of the prophets of the gods of the South and North." We do not know what became of them during the usurpation of Arisu, but [illegible] of [illegible], was [illegible] during the reign of Ramses III. [illegible] ambitious projects as soon as the state of Egypt appeared to [illegible] them. The king, however, [illegible] he [illegible] not inclined to [illegible] of his authority, even though it were to [illegible] the [illegible] whom he reverenced [illegible] the [illegible] of the Pharaoh were, however, [illegible], and [illegible] played his part so well that he succeeded in obtaining from him the [illegible] high priesthood for his son Amenôthes. The priest[illegible] having [illegible] was by this stroke suddenly made hereditary in the family. The kings preserved, it is true, the privilege of [illegible] the new appointment, and the [illegible] was not considered [illegible] until he had received his investiture from the sovereign. Practically [illegible] the power of choosing [illegible] they were forced to [illegible], and [illegible] by those [illegible], even when they would have preferred another. It was thus that a dynasty of [illegible] High Priests came to be established at Karnak side by side with the royal dynasty of the [illegible].

The new priestly dynasty was not long in [illegible]

[illegible] Naples Museum, published by [illegible]. [illegible]

[illegible]

Nakhtu-ramses and Amenôthes lived in a great age, from the reign of Ramses III to that of Ramses X, at the most. He witnessed the accession of more successive Pharaohs, and the usual length of their joint reigns was least increased from without ordinary prestige which they enjoyed throughout the length and breadth of Egypt. It seemed as if the gods decided to prolong the lives of his representatives beyond the ordinary limits, and so confirming those of the imperial successors. When the reigns of the Pharaohs began to be more to reach their normal length, the authority of Amenôthes had become so firmly established that no human power could withstand it, and the later Pharaohs were merely a set of puppet kings who were called by him and his successors. Not only were their armies and foreign expeditions, but the Delta, Memphis, and Ethiopia were alike neglected, and the only activity displayed by them, Pharaohs, so far as we can gather from their monuments, was confined to the worship of Amen and Khonsu at Thebes. The work of energy and independence to these sovereigns may, and, however, be attributed with certainty to their boldness of character, it is possible that they would greatly have enlarged the area of conquest but the possession of Egypt. It is always a perilous matter to allow the resources of a country to fall into the hands of a priesthood, and to place its military forces at the same time in the hands of the chief religious authority.[1] The warrior Pharaohs had always had at their disposal the spoils obtained from foreign nations to make up the deficit which their constant gifts to the temples were making in the treasury. The sons of Ramses III, on the other hand, had suspended the military efforts without, however, ceasing their lavish gifts to the gods, and they, in the absence of the spoils of war, have drawn from a considerable state upon the ordinary resources of the country, their successors therefore found the treasury in an overdrawn state, and they would have been utterly at a loss for money had they attempted to renew the campaigns of Ramses the Great, or to carry out work of their forefathers. The priests of Amen had not as yet sufficient wealth from their donations or revenue for they possessed property throughout the length and breadth of Egypt, but they were obliged to restrict their expenditure, and employ the surplus money based on the enlargement of the temples on the maintenance of their own body. Many of the priestly houses had been almost everywhere suppressed, ceremonies also place became reduced, and disturbances, with which the priests were unable to cope, were occurring in all the important towns. Nothing is more indicative of the state to which Egypt was reduced, under the combined influence of the

[1] [illegible]

priesthood and the Ramessides, and the thefts and pillaging to which the Theban necropolis was then the daily scene. The robbers no longer confined themselves to plundering the tombs of private persons; they attacked the royal burying-places, and their depredations were carried on for years before they were discovered. In the reign of Ramses IX. an inquiry, set on foot by Amenôthes, revealed the fact that the tomb of Sovkûmsaf I. and his wife, Queen Nubkhâs, had been rifled, that those of Amenôthes I. and of Antúf IV. had been entered by tunnelling, and that some dozen other royal tombs in the cemetery of Drah abu'l Neggah were threatened.[1] The severe means taken to suppress the evil were not, however, successful; the pillagings soon began afresh, and the reigns of the last three Ramessides were marked by a struggle between the robbers and the authorities, in which the latter did not always come off triumphant. A system of repeated inspections secured the valley of Biban el-Moluk from outrage;[2] but elsewhere the measures of defence employed were unavailing, and the necropolis was given over to pillage, although both Amenôthes and Hrihor had used every effort to protect it. Hrihor appears to have succeeded immediately after Amenôthes, and his accession to the pontificate gave him authority and more extended

[illegible]

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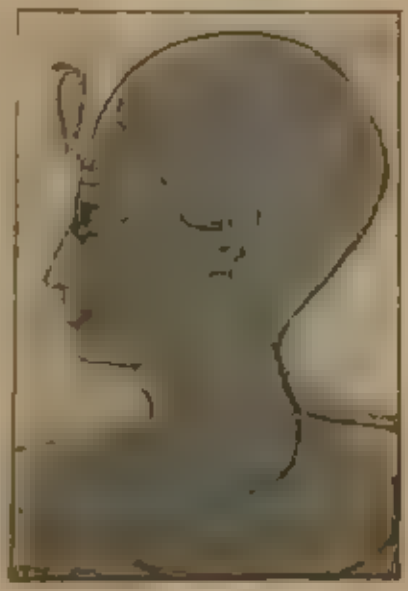
[1] [illegible]

[2] [illegible]

[3] [illegible]

position in the country. As he was Nesi-ut-taui by blood, he assumed the titles and titularies to which his father and grandfather had made no claim. He became the "Royal Son of Kingship" and "Commander-in-Chief of the archers and foreign troops." He engraved his name upon the monuments he decorated, side by side with that of Ramses XII.; in short, he possessed all the characteristics of a Pharaoh except the crown and the royal pretend. A century scarcely had elapsed since the abdication of Ramses III., and now Thebes and the whole of Egypt owned two masters: one the enfeebled of the ancient line, but a mere nominal king; the other the representative of Amun, and the actual ruler of the country.



[illegible]

What then happened when the last Ramses who bore the kingly title was gathered to his fathers? The royal line ceased the accession after his death of a new dynasty of Pontic origin, whose founder was Nakhtebeb or Smendes. In the latter land, we gather from the Tanian monuments that the crown was seized by Hrihor, who reigned over the southern provinces contemporaneously with Smendes. Hrihor is fully assumed as premature his title of "Great Prophet of Amun," and his authority was acknowledged by Pinozem, who was [illegible] the hereditary priestly [illegible] of the High priests. The latter had acquired gradually, either by marriage or inheritance, fresh territory for the god, in the hands of the priests of Nekhebet, Hepter, Akhmim and Abydos, besides the domains of more than half Upper

[illegible] *Ivoire d'Abbas*, in the *Mémoires de la Mission du Caire*, vol. [illegible]

[illegible] *Les Monuments* [illegible]

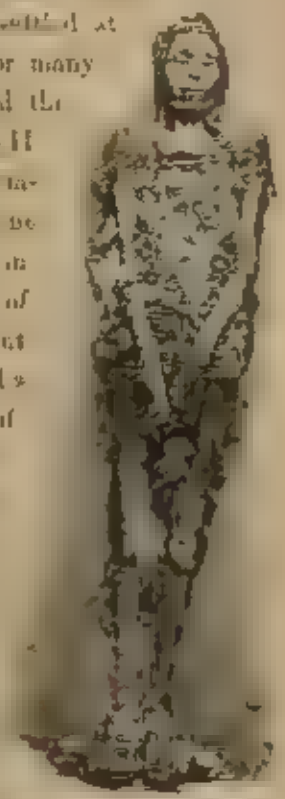
In this last-mentioned work here since had to be modified.

[illegible] in [illegible] of circumstances, and become [illegible] the extinction of the direct line of Hamessides now secured the High Priesthood [illegible] presentation of Thebes itself and of all the lands within the other provinces which were the appanage of the crown. They thus in one way or another became the exclusive masters of the southern half of the Nile valley, from Elephantine to Siut, beyond Siut also they had managed to [illegible] over the town of Khobit, and the territory belonging to it formed an isolated border province in the midst of the independent barbarians. The representatives of the dynasty reigning at Tanis and the remainder of Egypt from Siut to the Mediterranean, the half belonging to the Memphite Phiah and the Heliopolitan Re, as opposed to their assigned to Amon. The origin of this Tanite sovereign is uncertain, but it would appear that he was of more exalted rank than his rival in the south. The official chronology of events was marked by the years of his reign, and the chief acts of the government were carried out in his name even in the Theban [illegible]. Perhaps the earthquake had caused the ruin of part of the temple of Karnak, and it was by the order and under the auspices of this prince that all the resources of the country were placed to accomplish the much-needed restoration.[illegible] It would have been impossible for him to have exercised any authority over a person so powerful a personage as Herihor had he not possessed rights to the crown, before which even the high priests of Amon were obliged to bow, and hence it has been supposed that he was a descendant of Ramses II. The descendants of this sovereign were doubtless divided into at least two branches, one of which had not become extinct, having no nearer than Herihor, but another of which there were many remnants and settled in the Delta. The majority of these descendants had become mingled with the general population and had sunk to the condition of private individuals; they had, however, carefully preserved the tradition of their origin and adhered proudly to their name, the qualification of royal son of Ramses. They were legion, the scions of the Ramessides, and had neither the traditions

[illegible]

[illegible] The [illegible] Nebnebtt and the first monument of the Menthuemsaf Sunades were discovered [illegible]

[illegible] the [illegible] of their ancestors. One of them, Pa-Ipi-Usa-Ra-Ut-Ashi, whose mummy was found at Deir el-Bahari, appears to have been tall and vigorous, but the most lacks the dignity of those of which characteristics of Seti I and Ramses II and his features are heavy and coarse, having a vulgar commonplace expression. It seems probable that one branch of the family, endowed with greater capability than the rest, was settled at Tanis where Smendes had, as we have seen, resided for many years. Smendes was the head of this branch to ascend the throne. The remembrance of his remote ancestor Ramses II, whose [illegible] was still treasured up in the city he had [illegible] rebuilt, as well as in the Delta into which he had introduced new life, was doubtless of no small service in securing the crown for his descendant, when, the line of the Theban kings having come to an end, the Tanites put in their claim to the succession. We are unable to say if any war broke out between the two competitors or if they arrived at an agreement without a struggle, but at all events, we may assume that, having divided Egypt between them, neither of them had himself strong enough to overcome his rival and secured himself with the possession of both the empire, since he would not possess it in its entirety. We may fairly believe that Smendes had the greater right to the throne, and, above all, the more efficient army of the two, unless, had it been otherwise, Herihor would never have consented to yield him the priority.



[illegible]

The unity of Egypt was, to outward appearance, preserved, through the common possession by Smendes of the sacerdotal [illegible] but as a matter of fact it had ceased to exist and the fact on which the two kingdoms had become a reality for the first time within the range of history. Henceforward there were two Egypts governed by different constitutions and from widely remote centres. Upper Egypt was to become all things, a priestly community, ruling at the civil government, in which the royal office was merged in that of the high priest. Separated only by the breadth of the Delta it turned its attention, like the Pharaohs

[illegible] the Mémoires de la Mission du Caire, vol. i. pp. 724–725.

[illegible]

of the VI[illegible] and Ma[illegible] dynasties, to Ethiopia, and owing to its distance from the Mediterranean and from the new civilization of Europe on its shores, it became more and more isolated. At length it was reduced to a purely African state. North to Egypt, on the contrary, continued in contact with European and Asiatic nations, took an interest in their fortunes, borrowed from them to a certain extent whatever struck it as being useful or beautiful, and when the occasion presented itself, acted in concert with the Mediterranean powers. There was an almost constant struggle between these two divisions of the empire, at times breaking out into open rupture, and ending in a temporary re-establishment of unity. At one time Ethiopia would succeed in annexing Egypt, and again Egypt would seize some part of Ethiopia. But the settlement of affairs was never final, and the conflicting elements, brought with difficulty into harmony, relapsed into their natural position at the end of a few years. A kingdom thus divided against itself could never succeed in maintaining its authority over those provinces which even in the heyday of its power had proved impatient of its yoke. Asia was associated in the forward in the minds of the Egyptians with patriotic memories of thwarted ambitions, rather than as offering a field for present conquest. Hence were powerful by the memories of their former triumphs, and the very monuments of their greatness recalled what they were anxious to forget. Wherever they looked around them, towns they encountered before, recent or ancient, Asiatic scenes; they saw the monuments of the princes of Syria in the walls of their temples; they saw depicted on them the princes and the armies whose defeat was recorded on the same pillars as that of the tribute which they had been forced to pay. The sense of their own weakness prevented the Egyptians from passing from aggressive to active, when, however, the spirit of the Pharaohs felt strongly seated on the throne, they had a longer for a time, it was always attracted to Syria, and crossed her frontiers often, not merely to encounter defeat.

THE RISE OF THE ASSYRIAN EMPIRE

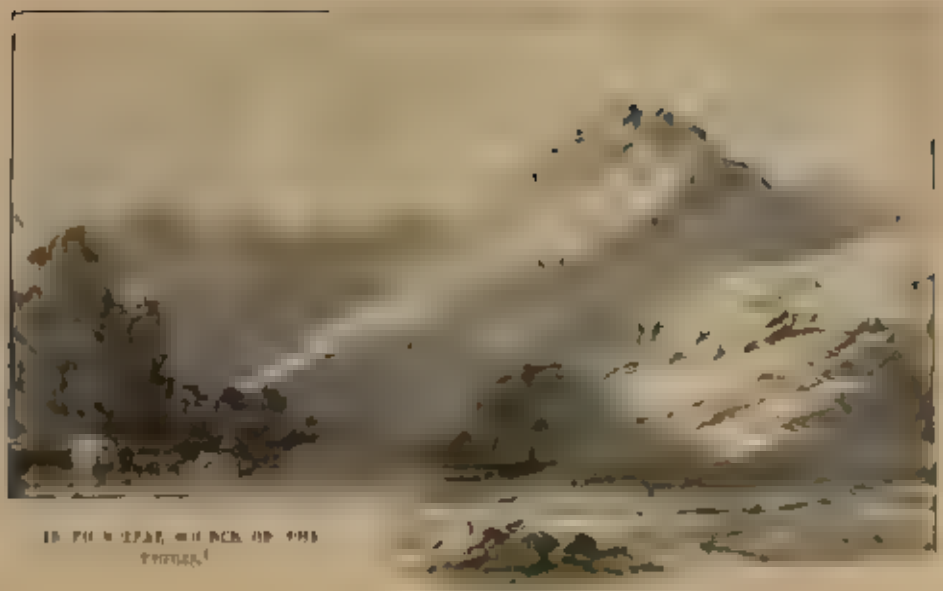
[illegible]

[illegible]

[illegible]

[illegible]

Description of the Amphiuma means.



[illegible] TEMPLE.*

CHAPTER VI.

THE RISE OF THE ASSYRIAN EMPIRE

[illegible] empire: Tiglath-pileser I.—The Armenians and the Khatti

THE conquests of Egypt and its early civilization in which it had so long prevailed did not at once die away with the deep impression which it had made upon the civilization and customs. While the nobles and citizens of Thebes were adopting the religion of worship of Baal and Astarte, and even the language and the spoken and written language were borrowed from Semitic speech of the Syrians, on the other hand were not unaware of the existence of these conquerors. [illegible] applied to [illegible] only to the study of Egyptian antiquities, [illegible] borrowed from them as much, at least, as they had sent to the borders of the Nile. The ancient Babylonian [illegible] of their [illegible] which [illegible] it was carried

[illegible]

* See what is said on this subject on pp. 195, 196 of the present work.

[illegible] as to speak, with an African veneer which varied in depth according to the locality. [illegible] especially [illegible] the foreign exterior. Its merchants, accustomed to establish themselves for lengthened periods in the principal trade-centres on the Nile, had become [illegible] there with something of the religious ideas and customs of the land,[illegible] and on returning to their own country had imported these with them and propagated them in their households. They were not met with other household deities, furniture, and jewellery than those to which they had been accustomed on the Nile, and even the Phoenician gods seemed to be subject to this appropriating mania, for they came to be recognised in the indigenous deities of the Sun and the Moon. There was, at the outset, no trait in the character of Baalat by which she could be assimilated to Isis or Hathor; she was fierce, warlike, and licentious, and sought for her lover, while the Egyptian goddesses were accustomed to shed tears for their husbands only.[illegible] It was this element of a common grief, however, which served to assimilate the Phoenician and Egyptian goddesses, and to produce at length a strange blending of their persons and the legends concerning them. The lady of Byblos ceased to be merely an Isis or a Hathor, and to play the part assigned to the latter in the Osiris drama. This may have been assisted by her city having maintained closer relationships than the southern towns with Egypt and Phoenicia, or by her priests having come to recognise a fundamental agreement between their theology and that of Egypt. In any case, it was at Byblos that the most marked and numerous, as well as best-attested, examples of borrowing from the religions of the Nile were to be found. The theologians of Byblos imagined that the cults of Osiris, which had been introduced into the city by exposition, had been thrown upon the land somewhere

[illegible]

near their city at the foot of a tamarisk, and that this tree, in its rapid growth, had gradually enfolded within its trunk the body and its case. King Malkandros, it appears, had cut it down as a support for the roof of his palace; a fragrance perfumed issuing from it, and it was not long before the poetry was treated [illegible]. Isis, who was traversing the world in quest of her husband, heard of it, and at once realised its meaning. Led to Byblos, she sat down by the well whither the women of Byblos were accustomed to come every morning, and, offering to draw water, and, being overcome by them, refused to apply. But when the maids of queen Astarte arrived in their turn, they were received by the goddess in the most amiable manner. Instead of going on to plait their hair and to communicate to them the odour of myrrh with which she herself was impregnated. Their mistress came to see the stranger who had thus treated her servants, took her into her service, and entrusted to her the care of her son. Isis became attached to the child, adopted him for her own, and, after the Egyptian manner, by dipping her finger in his mouth,[2] and having passed through the fire during the night in order to consume away slowly anything of a perishable nature in him, transformed herself into a swallow, and flew around the marvellous pillar, uttering plaintive cries. Astarte came upon her at this, while she was bathing the child in fire, and, broke by her sudden sight the charm, immediately. Isis was only able to [illegible] hastily resuming her name and the object of her prayers. Soon after the royal mother, touched at the sight of the tree-trunk, anointed it with essences and wrapped it in purple, and then transmitted it to the priests of Byblos, who deposited it respectfully in their temple. She put the coffin which contained its beloved ship and brought it, after many adventures, into Egypt. Another tradition asserts however, that Osiris never found his way back to his country. He was buried at Byblos, the tradition is maintained, and it was in his honour that the festivals attributed by the vulgar to the worship of Adonis were really celebrated. A marvellous fact seemed to support this view. Every year a vessel of papyrus, drawn into the sea at some unknown point of the Delta, was carried for six days along the Syrian coast, impelled by winds and waves, and at the seventh

[illegible]

one of Heliopolitan and the other of Heliopolitan origin.

[illegible]

[illegible]

[illegible] the details of these different stories are not in every case very ancient but the fact [illegible] the sovereignty of [illegible] and the maintaining only commercial and political relations with the inhabitants of the Nile valley. The city presumed Horus to be a great god. Ed Kreiss allied himself with [illegible] as well as with Aden [illegible] and Benat became [illegible] together at their first encounter and the respective peoples made an [illegible] of their [illegible] with the same tight heartedness as they displayed in [illegible] with the products of their [illegible] industry.

After Osiris the Isis Thot was the most important among the [illegible] who had emigrated to Asia. He was too closely connected with the Osiris cycle to be forgotten by the Phoenicians and [illegible] his [illegible] functions. We are ignorant of the particular divinity with whom he was identified, or would be the more readily assented to from some similarity in the pronunciation of his name. We know only that he [illegible] preserved an

[illegible] Hans an chap. xviii. of Lesick.

[illegible] Fragments [illegible] p. 361, 362.

[illegible] p. 137, and pl. vi., No. 20).

[illegible] Phoenicia, pp. 300-302, et pp. 80-82.

has now examples all the power of his voice and all the subtlety of his mind. He occupied there also the position of scribe and enchanter, as he had done at Thebes, Memphis, Thinis, and before the chief Lunch II. [illegible] Emperor. He became the usual adviser of Ra-Kronos at Byblos, as he had been of Osiris and Horus. He composed charms for him, and formulæ which, in regard to the welfare and of his partisans, he prescribed the form and insignia of the god and of his attendant letters, and came finally to be considered as the inventor of letters.[1] The epoch, indeed, in which he became a naturalised Phœnician corresponds approximately with a fundamental revolution in the art of writing—that in which a simple and rapid stenography was substituted for the complicated and tedious systems with which the empires of the ancient world had been content from their origin. Tyre, Sidon, Byblos, Arvad, had employed up to this period the most intricate of these systems. Like most of the civilised nations of Western Asia, they had conducted their diplomatic and commercial correspondence on the cuneiform character impressed upon their tablets. Their kings had had recourse to a lofty location model for communicating to the Amenophes Pharaohs the expression of their wishes or their loyalty. Now, behind them, after an interval of four hundred years and more[2]—during which we have no examples of their documents—presented of a short and commodious script, without the enormous bulk of the [illegible], determinatives, polyphony and syllabic sounds such as had tortured the Egyptian and Chaldean scribes in spite of their skillness in dealing with them. Phœnicia articulate sounds were ultimately resolved into twenty-two units, to each of which a special sign was attached, which conveniently took the place of the hundreds or thousands of signs formerly required. This was an alphabet, the first in point of time, but so ingenious and so plastic that the majority of ancient and modern nations have found it able to supply all their

[1] To [illegible] This phrase [illegible] Phœnicians [illegible] Phœnicians [illegible] to Mosaic [illegible]

[2] [illegible] Mr. [illegible] Monuments [illegible] Nineveh, [illegible]

[3] [illegible] Hiram [illegible] Hiram II [illegible] Assurnasirpal [illegible] Hiram [illegible] XXI [illegible] we cannot go far wrong one way or the other

[illegible]—[illegible] and long-[illegible] of the western M[illegible] interval on the one hand, and S[illegible] of all [illegible], [illegible] and [illegible] on the other. It must have originated between the end of the XVIII [illegible] the beginning of the XXI dynasties, and the existence of Pharaohs [illegible] during the period has led more than one modern scholar to assume that it was copied under Egyptian influence.[1] Some [illegible] that it [illegible] directly from Egypt

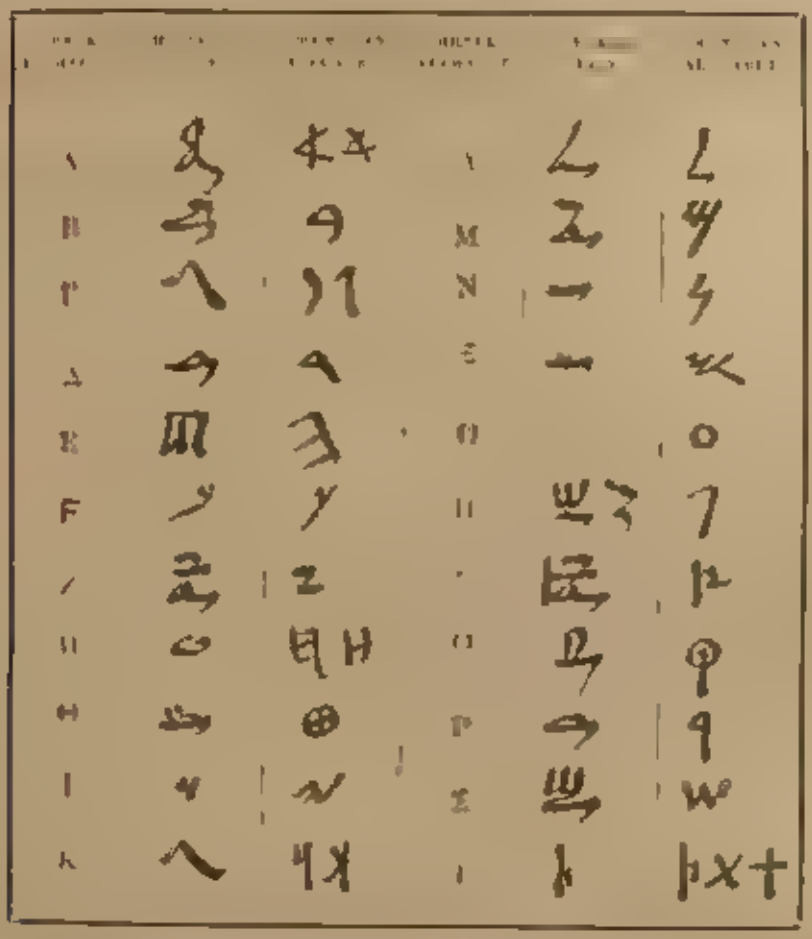
[illegible] of the Sun-god Antiphrat

while others seek for some intermediary in the shape of a [illegible] and find this in the Hieratic writing, which [illegible] contains, they maintain, prototypes of all the Phoenician letters. Both [illegible] have been [illegible] at a glance the resemblances and differences which appear to justify or condemn the hypothesis. Perhaps the analogies would be more evident and more numerous if we were in possession of manuscripts going back nearer to the date of origin.[2] As it is, the divergences are [illegible] striking [illegible]

[1] The hypothesis of an Egyptian origin, originated mainly by [illegible] and Dulaurier in 1859, [illegible] in the Comptes Rendus, 1859, [illegible] pp. [illegible] and Dulaurier in 1859, [illegible] in the Comptes Rendus, 1859, [illegible]

[illegible]

and some scholars think the great type of the alphabet elsewhere, and art in Italy, in Asia Minor, even in Crete, among those barbarous hieroglyphic



which are attributed to the primitive inhabitants of the islands. It is no matter [illegible] at the south and of those contrasting theories. Two points on

[illegible]

are indisputable [illegible] most, the almost unanimous agreement among writers of classical times in ascribing the first alphabet to the Phoenicians, and in [illegible] the Phoenician origin of the Greek, and afterwards of the Latin alphabet which we employ today.

Amenophis and his wife

[illegible] return to the origin of the Phoenicians, the foreign dynasties were not satisfied with obtaining a high place in the estimation of priests and people; they acquired such authority over the native gods that they persuaded them to metamorphose themselves almost completely into Egyptian divinities. One finds among the majority of them the emblems commonly used in the Pharaonic temples, sceptres with heads of animals, head-dresses like the Pe-wat, the uræus, the sun-disk, and the winged scarab.[1] The lady of Byblos placed the cow's horns upon her head from the moment she became identified with Hathor.[2] The Ba of the neighbouring Arvad, probably a form of Rasnuf, was still represented as standing upright on a boat in order to traverse the holy places of which, in the monument which has preserved the figure of the god, both land and mountain are given according to Chaldean tradition. He himself, as the illustration shows, is dressed after the manner of Egypt in the striped and plaited linen robe, wears a large necklace on his neck, a bracelet on his arm, and bears on his head the white crown with its double plume and the Egyptian uræus. He holds in one hand the weapon of victory, and is on the point of despatching with it a lion which he has seized by the ear with

[illegible]

[illegible] Thompson has [illegible] inventions of the alphabet.

[illegible]

[illegible] Lenormant, Histoire ancienne, vol. iii. p. 418.

to [illegible], after the model of the Pharaonic builders, Amenothes I. and Thutmosis III. The lunar disk floating above his head leaps to him, it is true, a Phoenician character, but the winged sun of Heliopolis hovering above the disk leaves no doubt as to his Egyptian antecedents.[1] The worship, too, offered to these anthropomorphic gods was as much changed as the deities themselves; the altars assumed something of the Egyptian form, and the tabernacles were turned into shrines, which were decorated at the top with a concave groove, or with a frieze made up of repetitions of the uræus.[2] Egyptian fashions had influenced the Phoenicians so far as to change even their mode of dealing with the dead, of which we find in not a few places clear evidence.[3] Travellers arriving in Egypt at that period must have been as much astonished as the tourist of to-day

The dress and features are so like those of the [illegible] (see supra, pp. 156, 158), that I have no hesitation in regarding this as a representation of that god. He may be compared with the individual represented on the small Egyptian stele published by Ouvrard, *The Tomb of Rameses II. and an Egypto-Syrian Deity*, in the *Proceedings* of the Brit. Arch. Soc., 1890–91, vol. xvi. p. 60, the head-dress of which has the floating pennon—in this case a serpent—of the Phoenician god.

[1] The Phoenician symbol represents the crescent moon holding the darkened pectoral in its arms (Clermont-Ganneau, *Mission en Palestine, etc., First Report*, p. 130, note 1), like the symbol reserved in Egypt for the lunar gods.

[2] Drawn by Fouchet-Gudin, from p. 365 of Renan's *Mission de Phénicie*, p. 360.

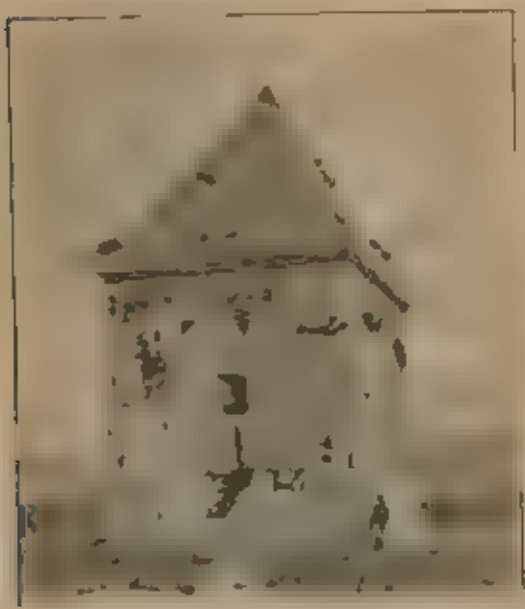
[3] Renan, *Mission de Phénicie*, p. 69, and [illegible]

[illegible] Tyre (1887, p. 301).

[4] [illegible] Tarshishites and the Egyptian tomb.

[illegible]

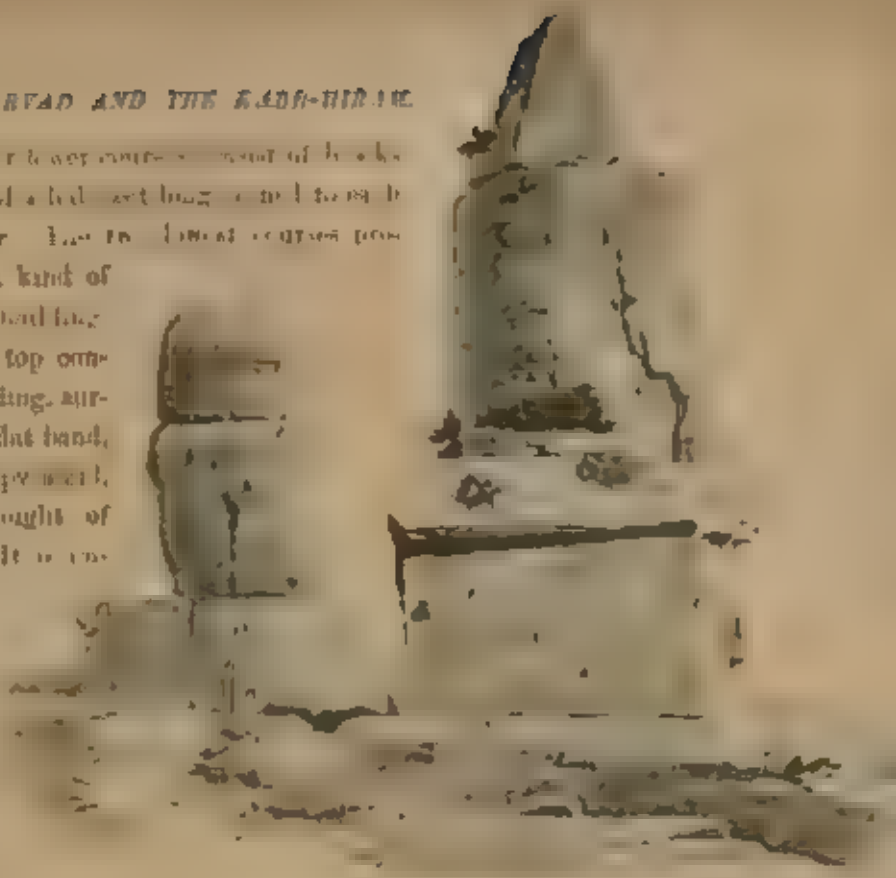
[illegible] The peasants who [illegible] the [illegible] of the [illegible] may have been told about them, and they must have been at a loss to know why such a number of stones should have been brought together to cover a single corpse. At the foot of these colossal monuments, lying like a pack of [illegible] master, the mastabas of the early dynasties [illegible] under the sand, but still visible, and still visited on certain days [illegible] habitants, or by priests charged with the duty of keeping them up. Chapels of more recent generations extended as a sort of [illegible]



A EGYPTIAN TOMBAS AT ABYDOS

[illegible]

[illegible]



TOP OF THE TOMB AT ARVAD

six feet high, the upper courses consist of bricks [illegible] and a [illegible] brought to a [illegible] without mortar. The two lowest courses project so as to form a kind of pedestal for the building. The cornice at the top consists of a deep moulding, surmounted by a broad flat band, above which [illegible] pyramid, which attains a height of twenty feet. It is impossible to deny that it is [illegible] structure on a foreign model; it is not a slavish imitation, however, but rather an adaptation upon a rational plan to the conditions of its new home. Its foundations consist of nothing but a mixture of sand and sand impregnated with water, and it would not be [illegible] strange if the sea in Egypt, the beds [illegible] would soon have swept away, owing to the [illegible] the dead bodies were found to placed within the structure above ground, [illegible] corresponding to the Egyptian crypt, which [illegible] upon the other. The first story would furnish space for [illegible] bodies, and the second would contain two [illegible] for which no [illegible] were provided. In the same cemetery we find examples of tombs which the architect has constructed, not after an Egyptian but a Phœnician model. A metal tower is [illegible] substituted for the square structure and a cupola for the pyramid, which the [illegible] represented by [illegible]. The only Egyptian feature about it is the base [illegible], which seem to support the whole edifice [illegible] Arvad was, among Phœnician cities, the nearest to Egyptian

[illegible]

to the kingdoms on the Euphrates, and was thus the best experience either the threat of an attack or the proposition of treaties and ideas from these countries. In the more southerly region, in the country about Lyc there are fewer indications of Babylonian influence, and such examples of burying-places for the ruling classes as the Kalabsheh and other similar tombs correspond with the mixed tombs of the Theban period. We have the same rectangular base for the chapel and its mounting pylons are represented on the sarcophagus in steel with its cornice over. The work is of an

[illegible]

[illegible] Egyptian influence.

[illegible] the religion and architecture of [illegible] [illegible] work, sculpture in ivory, engraving on gems and glass [illegible] forms, designs, and colours are all rather [illegible] Egypt and Thebes. [illegible] by the manufacturers on the Nile in [illegible] [illegible] the [illegible] to [illegible] [illegible] Egyptian models

[illegible]

so successfully that classical antiquity was often deceived by them.[1] The engravers while still continuing to employ cones and cylinders of Babylonian form, borrowed the scarab type also, and made use of it on the bezels of rings, the pendants of necklaces, and on a kind of bracelet used partly for ornament and partly as a protective amulet. The influence of the Egyptian model did not extend, however, amongst the masses, and we find, therefore, no evidence of it in the case of common objects, such as those of coarse sand or glazed earthenware. Egyptian art forms were thus confined to the rich, and the material upon which they are found is generally some costly gem, such as cut and polished agate, onyx, hematite, and lapis lazuli. The golden age did not absolutely copy the gold and silver bowls which were imported from the Delta; they took their inspiration from the principles displayed in the ornamentation of these objects, but they treated the subjects in other ways, sometimes grouping them afresh and filling them with new designs.[2] The artistic value of the models upon which these artistic conceptions had been impressed lost to their destruction, and among the examples which have come down to us I know of no object which can be traced to the period of the Egyptian conquest. It was Babylonian art for the most part which furnished the Phoenicians with their designs. These included the lotus, the papyrus, the cow standing in a boat and suckling her calf, the sacred bark, and the king contending with his spear or arm the crowd of conquered foes who lie prostrate before him. The king's double often accompanied one or more of the original objects, impassive and armed with the hammer bearing the name of Horus. The Phoenician artist modified this figure, which in its original form did not satisfy his ideas of

[illegible]

[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible] and the various influences to which it was subjected before [illegible]

human nature, by transforming it into a protective genius, who looks with approval on the exploits of his [illegible], and gathers together the [illegible] of those he has slain. Once these designs had become current among the goldsmiths, they continued to be employed for a long period, without much modification, in the markets of the Eastern and Western worlds. Indeed, it was natural that they should have taken a stereotyped form, when we consider that the Phoenicians who composed them held [illegible] commercial relations with the country whence they had come, and [illegible] of which, too, they recognised the supremacy. Egypt, in the Ramesside period was, as we have seen, brought to the highest development of every branch of industry, and had also a population which imported and exported more raw material and more manufactured products than any other. The small [illegible] on which [illegible] as a [illegible] intermediary between Egypt and the rest of the world had in this traffic a [illegible] source of profit and even in providing Egypt with [illegible] timber, or the tin necessary for its preparation [illegible] products.[1] The ports of Tyre and Sidon had been very careful not to alienate the good will of such good customers, and as long as the representatives of the Pharaoh held sway in Syria, they had always [illegible] at least less turbulent than their neighbours of Arvad and Qodshu. Even when the feebleness and impotence of the successors of Ramses III. relieved them from the obligation of further tribute, they displayed towards their old masters such deference that they [illegible] with the ports of the Delta as they had enjoyed in the past. They maintained with these ports the same relations as in the days of their [illegible], and [illegible] up the river as far as [illegible] the Egyptian [illegible] to visit the littoral of Syria.[2] An official report addressed to Hrihor by one of the ministers of the Theban Amon informs us [illegible] the manner in which these voyages were made, and the dangers to which their promoters were exposed. Hrihor, who was still only priest, was in need of timber [illegible] to complete some works he had in hand, probably the repair of the sacred barge, and commissioned the official above mentioned to proceed by sea to Byblos, to the king Zakarbaal,[3] in order to purchase [illegible] of Lebanon. The messenger started from Tanis, coasted along [illegible] to

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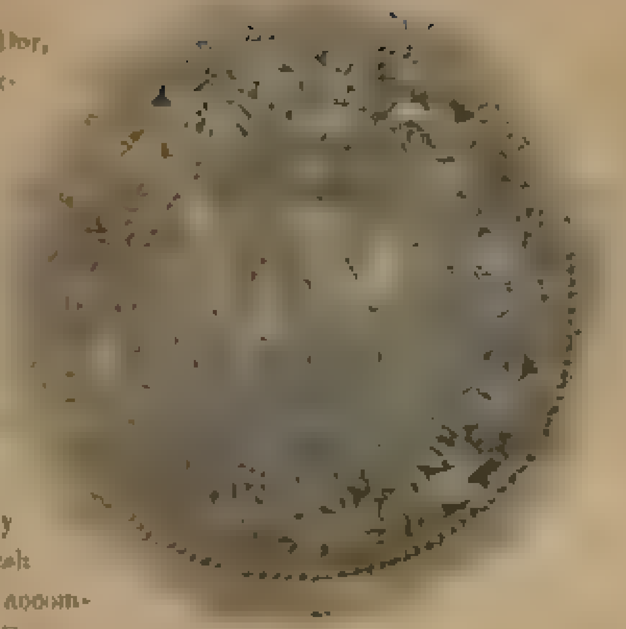
[1] [illegible]

[2] [illegible] XX [illegible] pl. lxxxi. ll. 1, 3 [illegible] Ramesseum at Thebes.

[3] [illegible] Phoenician [illegible], pp. 99, 106, 129.



[illegible]

and put into the harbour of Dor, which then belonged to the Zakkala;[1] while he was revictualling his ship, one of the sailors ran away with the cash-box. The local ruler, Badilu,[2] expressed at first his sympathy at this misfortune, and gave his help to [illegible] the [illegible] but [illegible] unaccountably changing his mind he threw the messenger into prison, who had accordingly to send to Egypt to procure fresh funds for his liberation and the accomplishment of his mission. Having [illegible] at length [illegible] everything arranged [illegible] were [illegible] and put on board [illegible] by contrary winds [illegible] the coast of [illegible] where the crew were [illegible] Queen [illegible][3] [illegible] where, it may be stated [illegible] the [illegible] displeasure [illegible] without the [illegible] the [illegible] on Egyptian territory would have been made to suffer for it.

[illegible] and [illegible] presence [illegible] which [illegible] their voyage [illegible]

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[1] [illegible] see p. 470, supra.

[2] [illegible]

[3] [illegible] will be something to say on p. 596, infra.

[illegible]

The Syro-Hittite [illegible] had been during the sixty or eighty years which followed the death of Rameses III. the enemies of the north—Assyria and Cilicia, Lydia and Phrygia—rather than of Egypt. In many overseas raids on the invasion which followed these attacks, it experienced as little mercy as Naharaina, the Hittites, and the region of the Amorites. The fleets which carried the Philistines, the Zakkaru and their allies had devastated the [illegible] coast before they encountered the Egyptian ships of Rameses III. near Magdala to the south of Carmel. Arvad as well as Zahi had succumbed to the violence of their attacks, and of the cities of Hittite Hamath, Sidon, and Tyre have escaped their outrages and been subjected to the ravages of the foe. Power followed the decline of the Egyptians, and commerce on the Mediterranean resumed once more its wonted ways, but only in those regions where the authority of the Pharaohs and the fear of his vengeance were effective still remained. Beyond this sphere there were continual warfare, piracy, migrations of barbarous tribes, and slaughter of all kinds, among whom, if a stranger ventured, it was at the almost certain risk of being his prey or booty. The area of civilized intercourse became more and more contracted in proportion as the memory of past defeats faded away. Egypt was left unassailed within it, and the Egyptians were restrained by the fear of Egypt from venturing into any region under her sway, perpetually flocking to their in numerous hordes. The Sekanna too took up their abode on the mound at Ancyra, but about the time when some of their bands were observing Lydia, and offering their help to the enemies of the Phrygians. They began their encroachments on the northern side of the island—the last such attempt, for the nearest to Cilicia, and the nearest to the Lagatan the attacks of Tiglath-Pileser.[1] The disaster of Pirru had no doubt dashed their hopes of finding a settlement in Egypt.[2] They never returned to their native home, and the current of emigration which had momentarily set once towards the south, now set steadily towards the east, where the large island of Cyprus offered an unprotected land in no position to resist or advantage to. We know not how far they penetrated into its forests and its interior, or how they began, at length, under their influence, to despise the coarse and crude Cretan pottery with which they had been previously contented; they acquired a taste for pottery richly decorated after the Mycenean manner, for jewellery, and for the bronze swords which they had seen in the hands of the invaders. Hoi Teucrians, in order to

[1] See, for this invasion, pp. 556–558, supra.

[illegible]

[illegible] Egypt was hence taken by the Assyrians, the Egyptian war against Mesopotamia [illegible] on pp. 427–432, supra.

mountain-tribes, against the intruders, had to stretch from their ancient posts at Iconium, Ancyra, such as Carpasia, Cerynia, and Lapethos on the Asiatic coast, and Tamassos near the copper-mines, and a new town, Ptolemaïs, which is perhaps only the ancient Citium under a new name.[1] They thus added to their earlier possessions on the island regions on the mainland, and the rest of the Greeks, at least the Ionians of Ephesus, Miletus, Colophon, Smyrna, and Phocæa, in the possession of the native population, Cyprus served henceforward as an island-fortress against the attacks of Western barbarians, and the Phœnicians must have been thankful for the good fortune which had made them, as the wisdom of fortune, at least, what became of their possessions being, only to expose, they retained several of them on the southern coasts of Asia Minor, and Rhodes remained faithful to them as well as Thasos, enabling them to overlook the two extremities of the Archipelago. But, owing to the movement in both Leagues, the Sparta and the political development of the Mycenæan states, they had to give up their stations and intercourse of trade which they held in the other islands or on the continent. They still continued, however, to pay visits to the Greek cities in the guise of merchants and at other seasons, according to their ancient custom. They went from port to port as of old, appearing in the market-places, picking up the farms and villages, carrying into captivity the women and children whom they could entice on board, or who, if they might, had defence enough on the strand, but they attempted less now and more rarely than formerly, and with less success. The inhabitants of the coast were possessed of these numerous ships, similar in form to those of the Phœnicians, which, as the first sight of the Phœnicians, set out in pursuit of them, or following the example set by their foe, lay in wait for them behind some headland, and retaliated upon them for the injury. Piracy on the Aegean was practised as a matter of course, and it was no wonder when it did not give himself up to it when the opportunity offered, to return to his home or to part as after a successful venture. Some kings seem to have been up here and there who found this state of affairs intolerable, and put a stop to it by every means within their power; they followed on the track of the pirates to fortresses whatever might be their strength, they followed them up to their hideous strongholds, and beat down the pirates between

[1] It is doubtful if the name of Citium is Cypro-Semitic, and if it is not an Aegean name. [illegible]

[2] [illegible] *Ezra* [illegible] pp. 400, 401.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] they experienced at the [illegible]. The Lydians having taken flight from [illegible] to [illegible], Manes, who had followed in his steps, took possession of the greater part of the [illegible] with [illegible]. [illegible] was the leader of [illegible] whom he conducted first into Libya and finally to Sardinia. It once came to pass that in the days of Atys, son of Manes, a famine broke out and raged throughout [illegible] unable to provide food for his people, [illegible] them [illegible], and decided by lot which of the two halves of the population should expatriate themselves under the leadership of his son Tyrsenos. Those who were thus fated to leave their country assembled at Smyrna, constructed ships there, and having embarked on board of them what was necessary, set sail in quest of a new home. After a long and dangerous voyage they at length disembarked in the country of the Umbrians, where they built cities and became a prosperous people under the name of Tyrsenians, being thus called after their leader Tyrsenos. The remaining portions of the [illegible] that [illegible] take part in the attack on Egypt, of which several tribes had been planted by Ramses III on the Shephelah, from Gaza to Carmel, [illegible] some detachments from Asia Minor or the Ægean Sea to the coasts of Italy and of the large islands: the Tursha [illegible], of whom [illegible] afterwards as Etrusci, the [illegible] Sardinia, the Zakkala [illegible], and along with the latter some Pulasati whose memory is still preserved on the northern slope of Etna. [illegible] thus brought the [illegible] into [illegible] contact with their [illegible], and the hostility which they experienced [illegible] from the latter was among the [illegible] which determined their further migration from Italy proper and [illegible] the region occupied [illegible] between the Arno and the Tiber.

[illegible]

They had already probably established Sarepta and Citium, but the majority of their ships had sailed to the southward, and having touched at Malta, Gozo, and the small islands between Sicily and the Syrtes, and follow of the coast line of Africa, built at length they reached the straits of Gibraltar and the southern shores of Spain.[1] No traces remain of their exploitations, or of their early establishments in the western Mediterranean, as that sea which they are thought—with good reason in most instances—to have founded there belong to a much later date. Every permanent settlement, however, is preceded by a period of exploration and research, which may last for only a few years or be prolonged for as many centuries. I am within the mark, I think, in assuming that Phoenician adventurers, or possibly even the regular trading ships of Tyre and Sidon, had established relations with the semi-barbarous chiefs of Iberia as early as the XIIIth century before our era, that is, at the time when the power of Thebes was falling away under the weak rule of the pontiffs of Amon and the Tanite Pharaohs.

The Phoenicians were too much absorbed in their commercial pursuits to aspire to the inheritance which Egypt was letting slip through her fingers. Their numbers were not more than sufficient to supply men to their ships, and they were often obliged to have recourse to their allies or to mercenary tribes—the Lydians or Carians—in order to provide crews for their vessels or garrisons for their trading posts. It was impossible, therefore, for them to think of taking armies out to conquer or keep in check the tribes on the Orontes or in Naharaina. They left this to the power of the interior—the Amorites and Hittites—and to their restless ambition. The Hittite power, however, had never recovered from the terrible blow inflicted on it at the time of the Asiatic expedition.[2] The confederacy of feudal chiefs, which had been brought momentarily together by Sapalulu and his successors, was shattered by the violence of the shock, and the elements of which it was composed were engaged henceforward in struggles with each other. At this time the entire plain between the Aramus and the Euphrates was covered with rich cities, of which the sites are represented today by only a few wretched villages or by heaps of ruins. Arabian and Byzantine remains sometimes cover the summit of the tells, but as soon as we reach the lower strata we find in more or less abundance the ruins of buildings of the Greek or Roman period, and beneath these those belonging to a still earlier time. The history of Syria has been in such ruins, and to writing

[1] [illegible]

[2] [illegible]

[illegible]

only for a potent and wealthy player to find [illegible]. The Khalq people were settled to the south of the Jaimus at the head of the Sarp, but they were located in several petty stations of which that much possessed Qala-i-Gaz was the most important and [illegible] a practice begun at [illegible] the Uzbeks had thought [illegible] the Khalq. The Tajiks, who were [illegible] on the west stretch right up to the Mountaineers also to the plains of Nahrain and beyond the Oxus [illegible] the ancient Sogdiana occupied the region to the north of the Jaimus between the two Lebanon ranges, extending the Tajiks of Hissar at Qulab. The valleys of the Amanus and the [illegible] the Jaimus [illegible] with them

[illegible]

[illegible] de Kostenbrode, 1920.

[illegible]

[illegible] half-dozen [illegible] petty principalities: Samalla at the base of[1] Gurgum[2] around Marqasi, the Unki and Khalakhu[3] in the plains, Carchemish and the [illegible][4] and Kummukh[5] in a bend of the Euphrates to the north and north-east of the [illegible]. The ancient Mitanni, to the east of Carchemish, which was so active in the time of the later Amenôthes, had now ceased to exist, at least there was but a vague remembrance of its former greatness. It had found [illegible] probably in the great [illegible] although its name appears once more among those of the vassals of Egypt in the [illegible] lists of Ramses III. Its [illegible] migrated towards the regions which were afterwards included by the Greek geographers as the [illegible] of the Masius on the Balikh and in the region [illegible].[7] Aramæan kingdoms, of which the greatest was that of Bît-Adini,[8] had succeeded them, and [illegible] the Euphrates [illegible]

[illegible] Die historische Geographie von Nordsyrien, pp. 2, 7).

[illegible]

[illegible] the lists of Thutmosis III., [illegible] p. 170.

[illegible]

[illegible] as far as the [illegible] and Balikh [illegible] the ancient Harran belonged also to them, and their frontier stretched as far as Hamath, and to that of the Patina on the Orontes. It was, as we have seen, a complete breaking up of the [illegible], and we have evidence of a similar disintegration in the countries to the north of the Taurus [illegible] the Black Sea [illegible] the mighty [illegible] with whom Ramses III. had [illegible] there was no apparent trace: either the tribes of which they were composed had migrated towards the south, or those who [illegible] left their native country had taken [illegible] new combinations and [illegible] the very names of their [illegible]. The [illegible] Tabal [illegible] and Mushku [illegible] from east to west [illegible] further away other tribes of less importance [illegible] the [illegible] of the Upper [illegible] and the middle [illegible] of the Halys. These peoples [illegible] have been attracted [illegible] by the [illegible] in the [illegible] must have been frequent in these regions, but our knowledge of them is [illegible] a matter of conjecture [illegible] the Mushku [illegible] on Kummukh [illegible] then pursuing [illegible] good fortune, they took from the Assyrians [illegible] not far from the [illegible] of the Tigris [illegible] Shubarti, then subject to Assyria, and took possession of a part of it. The majority of these invasions had, however, no permanent result. They [illegible] resulted in the establishment of an empire like that of the Khati, capable by its homogeneity of offering a serious resistance [illegible] from the north. [illegible] Northern Syria, the [illegible] was no less marked than in the time of the Egyptian wars, the [illegible] to make an attack upon the frontier of [illegible]

[illegible]

neighbouring region to the east of [illegible]

[illegible] Annals of Tiglath-pileser I., col. [illegible]

[illegible] and it happened that [illegible] made himself master of as much territory as he might have [illegible]. The Pharaohs had spent their time in building together their African possessions, and their part in the drama of conquest had been played long ago; but the rulers of the Highland and Lower Egypt—Nineveh and Babylon—were ready to utilize the lessons which they felt themselves strong enough to [illegible] their ancient traditions [illegible] conquest.

The successors of Assurnasirpal were not in the [illegible] that had been in attempting to crush Babylon once more to the ground; their want of power, their [illegible] insulted nation and weakness that crowded among [illegible] the almost [illegible] [illegible] the Hittites, the Lydians, the Indian and the Kassite, all seemed to conspire to aggrandize the subjects state which had [illegible] that was in the [illegible] of Gomagadi.* Elam was pressing upon her eastern and Egypt on her western frontiers, and their kings not only harassed her with persistent malignity, but, by virtue of their alliance by marriage with her royal houses, took advantage of every occasion to interfere both in domestic and state affairs; they would espouse the cause of some pretender against a rival, they would assume the guardianship of her [illegible] relatives who were left widows or minors, and when the occasion presented itself, they took possession of the throne of Bel, or bestowed it on one of their creatures. Assyria particularly seemed to regard Babylon with a deadly hatred. The capitals of the two countries were not more than some one hundred and eighty miles apart, the intervening district being a flat and unprotected plain, unbroken by any feature which could serve as a natural barrier. Twice or thrice at least within a few years of the time [illegible] the Tigris and between the Euphrates and the Tigris, it had crossed the latter, and was found by some of the events during the reign of Tiglath-Pileser, either on the Upper or on the Lower, the Tigris, [illegible] the upper of the two [illegible]. Each of the two states strive to extend to its power its territory to the boundary to the furthest limits and to keep it free of its hostile [illegible]. In a narrow area was the scene of continuous war either between the armies of the two states of these [illegible] and, [illegible] from time to time by an [illegible] treaty which was expected to settle all disputes, but as a matter of fact, satisfied no one, and left each party [illegible] with the [illegible] of each other. The successors of Tiglath-Pileser were [illegible] to find opportunity to make the [illegible] and [illegible] himself to [illegible] the [illegible] [illegible] a considerable amount to paralyse [illegible] and prevent him from attending to [illegible] in the [illegible]. When the Egyptians [illegible]

* Cf. pp. 115–116 of the present work.

Nabonidus. Assyria and Babylonia were also [illegible] at the extent a [illegible] attitude towards [illegible] Assyria, [illegible] permanent claims to the [illegible] provinces of the Mediterranean was but [illegible] to [illegible] occupation by Egypt and [illegible] to [illegible] of their [illegible]. The [illegible] Assyria [illegible] we have [illegible] Tiglath-Pileser III [illegible] Sargon and [illegible] of [illegible] all of [illegible] regarded as [illegible] Babylon, [illegible] towards the latter [illegible] Nabonidus [illegible] by the [illegible] at length [illegible] into the [illegible]. The [illegible] of Egypt [illegible] no [illegible] Kaphthor [illegible] the Phoenicians, [illegible] Egypt [illegible] Egypt [illegible] Nile and the Euphrates. As a matter of fact, the Babylonians [illegible] Nabonidus [illegible] Nabonidus [illegible] the Egyptian [illegible] and the Egyptian [illegible] and [illegible] Egypt [illegible] the [illegible] to be [illegible] Assyria [illegible] Babylonian [illegible] opportunity [illegible] the [illegible] They [illegible] to [illegible] and [illegible] the [illegible] and [illegible]

[illegible]

of their own dealings with the dignity of their royal [illegible].[1] This state of affairs lasted for more than half a century, during which time both courts strove to ingratiate themselves with the [illegible] the Pharaoh [illegible] [illegible] each other by exchanging presents with [illegible] congratulations on his accession, [illegible] gold, and by offering him the most beautiful women [illegible] for his harem. The son of Karaindash, whom [illegible] daughters [illegible] the young [illegible] who succeeded him also sent [illegible] to the same Pharaoh.[2] But the underlying bitterness and [illegible] would break through the veneer of polite formulæ and protestations when the [illegible] received, as the result of his advances, [illegible] his [illegible] or when he was refused a princess of [illegible] blood, or [illegible] bride [illegible] however, [illegible] from [illegible] of his [illegible].

As a fact the lot of the [illegible] sovereigns does not appear to have been a happier one, in spite of the wealth and prosperity of the [illegible] which they continued to [illegible]. [illegible] that at least three or four of them, [illegible] and Kurigalzu I. ascended the throne [illegible] during the [illegible] years that Amenôthes III. ruled over Egypt and Syria.[3] [illegible] have [illegible]

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[1] [illegible]

[2] [illegible] Amenôthes III. [illegible]

[3] [illegible] p. 120. The copy we possess of the Royal Canon of [illegible] vol. i. pp. 62, 88, and *Assyrien*, vol. i. pp. 43–49) and Winckler ([illegible]

This is, with a slight exception, the [illegible]

some [illegible] from Semitic disturbances. The Chaldæans of the old stock reluctantly conformed closely to these foreign masters, and if we may judge from the [illegible], one of these ephemeral sovereigns, [illegible], appears to have been a Semite, who owed his position among the Kassite princes to some fortunate chance.[1] A few rare inscriptions stamped on bricks, [illegible] letters or documents of private interest, and some minor objects from widely dispersed spots, have enabled us to ascertain the sites upon which these sovereigns erected buildings. Karaindash restored the temple of Nanâ at Uruk; Burnaburiash and Kurigalzu added to that of Shamash at Larsam,[2] and Kurigalzu [illegible] and that of Sin at Uru.[3] We also possess a record of some of their acts in the fragments of a document which a Ninevite scribe of the time of Assurbanipal had [illegible] or rather pieced together from certain Babylonian chronicles dealing with the wars between Assyria and Karduniash, with public treaties, marriages, and family quarrels. We learn from this, for example, that Karaindash I. renewed with Assur-[illegible] the conventions drawn up between [illegible] and [illegible].[4] These friendly relations were maintained [illegible] under his [illegible] and

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[1] [illegible] without excluding him from the royal line.

[2] [illegible]

[3] [illegible]

[4] [illegible]

[illegible]

Assur-ka-[illegible] sight the son of Bur[illegible] [illegible] fortress, being [illegible] Dur-kurigalzu, at one of the fords of the Narmaka, it was probably as a precautionary measure rather than because of any immediate danger. The relations between the two powers became somewhat strained when Burnaburiash II and Assur-rabi II had respectively succeeded to Karaindash and Assur-uballit, but, however, [illegible] the most likely reason is to be found in the fact that Karakhardash, son of Kurigalzu II, to Mardukkabitsumi, son of Assur-bel-kala, had tended to restore [illegible] to their former position. The cause of war between the two countries became more pronounced when Kadashman-Kharbe, the successor of Burnaburiash, [illegible] the Assyrian subjects [illegible] and [illegible] king in the [illegible] of [illegible] Nur-ingashi. Assur-rabi II, with [illegible] moment's [illegible] took the side of his [illegible] increased the frontier [illegible] Nur-ingashi [illegible] Kadashman-Kharbe II, [illegible]. The young king, [illegible] was still a minor at his accession, [illegible] to have met with [illegible] of [illegible], at any rate, [illegible] Assur-nadin-[illegible] Assur-rabi I and his successor Rabi'a. Towards the close of his reign, however, a [illegible] took place, and it was only by such a [illegible] that he was able to restore [illegible] in Babylon, Sippara, and the [illegible] of the Sun. When the king was in the midst of these troubles, the Lutu took advantage of the troubles to detach from his a portion of his territory, and their king, Kudur-Nakhunte, contrived him to meet his arms to [illegible]. Kurigalzu accepted the challenge, gained a decisive victory, took the offensive, pursued the enemy as far as the province beyond the Tigris, the ancient Susa, and from among other trophies of war was returned possession of an image belonging to Dingir, which the veteran Kudur-Nakhunte had at one time carried off from the temple of Nippur. [illegible]

[illegible] the father of [illegible]

* This is the present Akerkuf, as is proved by the [illegible]

[illegible] and XXI, note 1, of the present volume.

[illegible]

[illegible] by the congratulations [illegible] of his neighbours, with the exception of Bamman-nirari II., who had [illegible] death in Assyria, and probably felt some jealousy or [illegible] at the news. He attacked the Kassites, and overthrew them at Sugagi, on the banks of the Salzbat. Their losses were considerable, and Kurigalzu could only obtain peace by the cession to Assyria of a strip of territory two [illegible] in length, [illegible] the [illegible] of the Shalbat country, [illegible] the sources of the Lower Zab, to the suburbs of Babylon itself.[1] Nearly the whole of Mesopotamia now changed hands once more, but Babylonia still remained [illegible] suffer. Nazi-maruttash, who attempted to wipe out the disaster suffered by his father Kurigalzu, experienced the crushing defeat, and at least Babylonia [illegible] the treaty which he subsequently signed was even more humiliating to his country than the preceding one. All that part of the Babylonian Empire which lay west of Nineveh was left to the Assyrians, and included the right bank of the Tigris to the province of Lubdu in the Zagros mountains. It would appear that the Chaldean tribes who had remained in their native country, took advantage of these troublous times to assert their independence, and established in the cities of the plain, for we find them henceforward carrying on a petty warfare for the conquest, and holding an existence to be constant life. The dependencies of Babylon, deprived of territories in the north, rebelled to the east, and threatened on the south by the inroads of the Chaldeans, never recovered their lost position, and the northern [illegible] only developed during the century which followed the events. The Chaldeans brought about the downfall of the Kassites, of which they had taken advantage, and the supremacy which Babylon had exercised for a thousand years was [illegible] that passed into the hands of the Assyrian kings.

[illegible]

[illegible]

[illegible] vol. iv. pp. 69, 80, and PINCHES, Die babylonische [illegible]

on the east by the hills and [illegible] ranges running [illegible] the Zagros Chain, [illegible] Zagros [illegible] rounded [illegible] ridges, [illegible] kind of [illegible] it was bounded by the spurs of the Masios, [illegible] east by [illegible] Mount Masius [illegible] against the [illegible] and turned the [illegible] Euphrates [illegible] the boundary [illegible] the Lower Zab or [illegible]. The territory thus enclosed formed a compact [illegible] from right to left [illegible] part of Assyria [illegible] plateau and the lower [illegible] which ran parallel to it. The beds of these rivers are [illegible] that it is necessary [illegible] of their [illegible] waters, and it is only in the spring or early autumn, when they are swollen by the rains and melting snow, that they [illegible] the [illegible]. As soon as the rainfall is over [illegible] of the [illegible] spring up, and for a few days [illegible] the meadows are covered with a luxuriant and fragrant carpet of verdure. The exuberant growth is however short-lived, for the heat of the sun [illegible] as summer appears, and even the [illegible] no longer [illegible] burnt up [illegible]. To remedy this [illegible] the Assyrians had constructed a network of canals, traces of which are in many places still visible, while a boat [illegible] along [illegible] in the dry seasons.[1] The provinces supplied with water in this manner enjoyed a fertility which passed into a proverb, and was well known among the

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[1] [illegible] pp. 636, 637, [illegible]

[illegible]

[illegible] wheat, barley, millet and sesame. But [illegible] in the

[illegible] Tiglath-Pileser [illegible] only used to [illegible] and domestic animals.[1] The [illegible] adorned the palaces, the apple, the pomegranate, the apricot, the vine, the olive, the fig, and in addition to the cereals common to both Syria and Egypt these [illegible] produced [illegible] which were supposed to be [illegible] to all kinds of persons.[2] Assyria was not well wooded, except in the larger valleys, where willows and poplars bordered the rivers, and [illegible] trees, not plantations, at most. Besides several varieties of pines and oaks, melochiya, a dwarf species of the latter, from which [illegible] was obtained.[3] These [illegible] substance

[1] [illegible]

[2] [illegible]

[3] [illegible]

[illegible]

importance, these were Kalakh and Nineveh on the Tigris, and Arbela, lying beyond the Upper Zab, in the fertile plain which extends eastwards of the first spurs of the Zagros. On the right bank, however, were found merely some dozen cities and towns, scattered about in places where there was a supply of water sufficient to enable the inhabitants to cultivate the soil, as, for example, Assur on the banks of the Tigris itself, Singara near the sources of the Tharthar, and Nazibina near those of the Kharmis, at the foot of the Masios.² These cities were not all under the rule of one sovereign when Thûtmosis III. appeared in Syria, for the Egyptian monuments mention, besides the kingdom of Assyria, that of Singara³ and Arapkha in the upper basin of the Zab. Assyria however had already asserted her supremacy over this corner of Asia, and the remaining princes, even if they were not there vice-gerents depending on her king, were not strong enough in wealth and extent of territory to hold their own against her, since she was mistress of the strongholds of Assur, Kalakh, and Nineveh, the most important cities of the region. Assur covered a considerable area, and the rectangular outline formed by the remains of its walls is still discernible on the surface of the soil. Within the circuit of the city rose a mound, which the architects had utilised and transformed, by the addition of masses of brickwork, into a lofty square platform, surmounted by the usual palace, temple and ziggurat; it was enclosed within a wall of squared stone, the battlements of which remain to the present day.⁴

THE VOLCANIC CONE OF KOKAB.¹

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[1] [illegible]

[2] [illegible]

[3] [illegible] of G. Smith, *Assyrian Discoveries*, pp. 30, 153.

[4] [illegible]

[illegible]

[illegible]

The whole [illegible] with [illegible] who were [illegible] Ashur [illegible] the whole country[illegible] [illegible] wearing the tiara and [illegible] He was supposed [illegible] darts at the enemies [illegible] shadow of his wings[illegible] [illegible]

[illegible]

[illegible] powerful one" (Annals of Sennacherib, col. iii, ll. 25–30).

were to remind their worshippers of his omnipotence. The goddess associated with him as his wife had given her name, Nina, to Nineveh,[1] and was, as the companion of the Chaldæan Bel, styled the divine lady Belit; she was, in fact, a chaste and warlike Ishtar, who loved the [illegible] of battle with a boldness characteristic of her father.[2] These two divinities formed an abstract and solitary pair, around whom neither story nor myth appears to have gathered, and who never became the centre of any complex belief. Assur seems to have lost no [illegible] assigned to him, [illegible] and he was

[illegible][4]

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[1] [illegible]

[2] The Assyrian form of the name of the goddess Nina [illegible] (Oppert, *Sur quelques-unes des Inscriptions* [illegible]) [illegible] shows as early as the time of the vicegerent Samsi-ramman (?) [illegible]

[3] [illegible] 420, 127 271, et seq.)

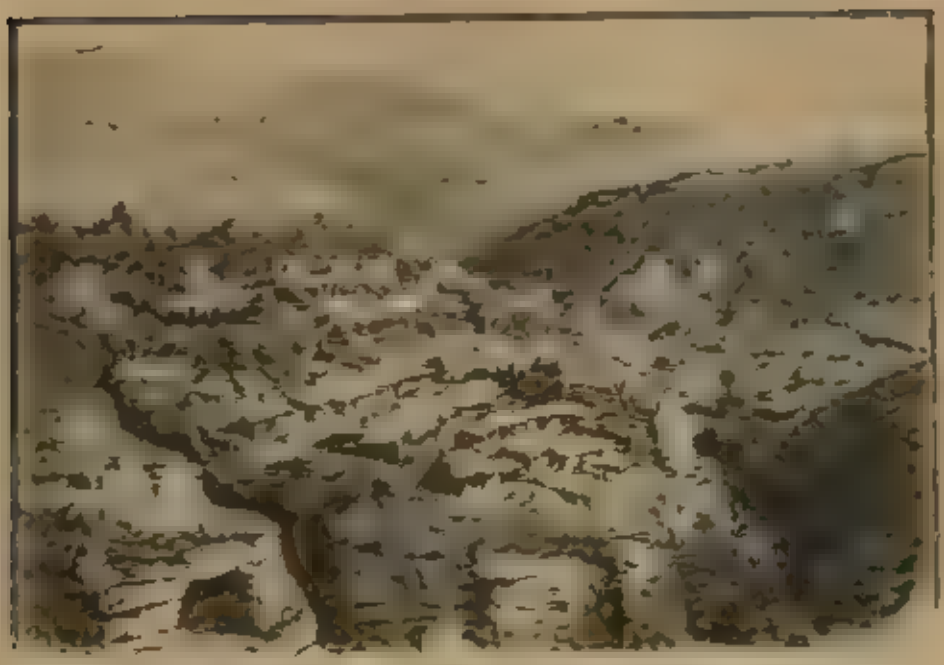
[4] Drawn by Faucher-Gudin, from a photograph [illegible]

[illegible] with the [illegible] of their [illegible] on the [illegible] their [illegible] "[illegible]," and, as a proof of an [illegible] over them, the [illegible] was [illegible] at the head of the [illegible], [illegible] the trade [illegible] by the Chaldean priests—even before the [illegible] and [illegible]. The city of Assur, which had been the first to [illegible] [illegible], took precedence of all the rest, in spite of the [illegible] with which it had to contend. Placed at the very edge of the Mesopotamian desert, it was exposed to the fierce and burning winds which swept over the plains, so that by the end of the spring the heat rendered it almost intolerable as a residence. The Tigris, moreover, ran behind it, thus leaving it exposed to the attacks of the Babylonian armies, unprotected as it was by any natural fosse or rampart. The nature of the country was such as to afford it no safeguard; indeed, it had, on the contrary, to protect its frontier. Nineveh, on the other hand, was intrenched behind the Tigris and the Zab, and was to a secure from any sudden attack. Northerly and easterly winds prevailed during the summer, and the coolness of the night rendered the heat during the day more bearable. It became the custom for the kings and their servants to pass the most trying months of the year at Nineveh, taking up their abode close to the temple of Nana, the Assyrian Istar. But they did not venture to make it their habitual residence, and consequently Assur remained the political capital and chief sanctuary of the empire. Here the rulers intrenched their treasures, their archives, their administrative offices and the bulk of their staff of the army; from it they set out on their expeditions against the Chaldean [illegible] of the mountains of the country beyond the Tigris, and it was to it they triumphantly returned to the joy of the spirit on their return from a successful campaign.[illegible]

The struggle was not endless, inasmuch as it consumed the greater part of their energies, the more so as it absorbed all their resources, and rendered it impossible for them to extend the limits of the empire, of which they availed themselves to extend it in dominion to the north and east. We cannot yet tell whether the Assyrian sovereigns ever ruled the outermost provinces of the Upper Tigris to the realm, but [illegible] the names of those districts appear in history, they are already in a state of subjection and vassalage, and their principal towns are governed by Assyrian officers in the same manner as those of Syria and Nineveh.

[illegible] p. 102. It is a monument of Ashurnasirpal, King of Assyria,

[illegible]



[illegible]

Assumed [illegible] hold [illegible] his authority over the turbulent hordes of Scythians which [illegible] the neighbourhood [illegible] between the Danube and the Dniester, and extended perhaps as far as the Dnieper, at any rate, he was regarded by posterity as the actual founder of the Asiatic empire. These barbarians [illegible] the left of the Danube and led a nomadic life in petty tribes established on the slopes of the Iranian table land, around the sources of the two Zaths, and those of the Radar [illegible] Sarasvatī, [illegible] The country was divided up into parallel [illegible], separated [illegible] by broken ridges of limestone, and watered by the tributaries of the Dnieper [illegible] It was thickly covered with walled towns and villages; the latter, perched upon the precipitous mountain summits and surrounded by steep terraces, owed their security solely to their position [illegible]

[illegible] Diodorus [illegible] by Rhodes [illegible]

[illegible] Ghulkari, Bhumarth, [illegible] p. [illegible], note 2, of the present work.

[illegible] The investigations of Hammer-Purgstall [illegible] the [illegible]

and [illegible] [illegible] [illegible]. The country abounded in woods and pastures, interspersed with cornlands, access to it was gained by one of the passes on the western side, which thus permitted caravans of traders to reach the districts lying between the Erythræan and Caspian Seas. The tribes who inhabited it had been brought early under Chaldæan civilization, and had adopted the cuneiform script, such of their monuments as are still extant resemble the bas-reliefs and inscriptions of Assyria. It is not always easy to determine the precise sites occupied by these various peoples; the [illegible] were situated near the upper courses of the Turnat and the Radanu, in the country of the [illegible]; the [illegible] had settled in the neighbourhood of the [illegible], to the north of the defiles of Zohab; the Namri separated the [illegible] from Elam, and were situated half in the plain and half in the mountains, while the Arrapha occupied both banks of the Lesser Zab. [illegible] had carried his arms against these tribes, and obtained successes over the Turuki and the Nigimkhi, the princes of the Guti and the Shubari, as well as over the Akhlamî and the Suti. The chiefs of the [illegible] had long resisted the attacks of their neighbours, and one of them, Anubanini, had engraved on the rocks overhanging the road not far from the village of Serpul a bas-relief of the [illegible] [illegible]. He appears in it as an armed warrior, wearing a turban on his head, and trampling under foot a fallen foe, while Ishtar of [illegible] [illegible]

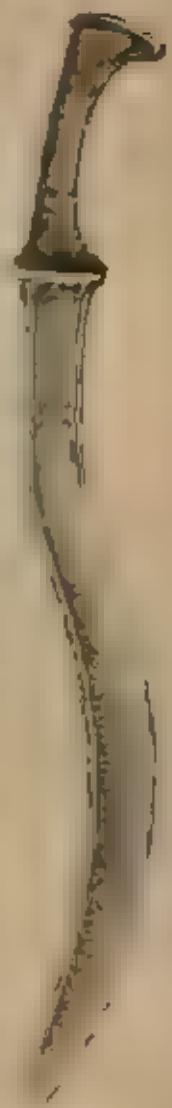
[illegible] Kiliamot, p. [illegible].

[illegible]

[illegible]

[illegible] Turnat (?) [illegible] [illegible] pp. [illegible]

[illegible] and Assyrien, p. [illegible]



[illegible]

had [illegible] the Euphrates. He [illegible] another [illegible] fortresses, [illegible] and [illegible] the [illegible] which [illegible] the [illegible]

---

[1] The identity of the Arsan fortress [illegible]

[illegible] stated, *supra*, p. 162.

[illegible] I have followed the translation of G. Smith (*On Fragments of an* [illegible] etc., in the *Transactions of the Bibl. Arch. Soc.*, vol. iii. [illegible] the text when in a less mutilated state than it is now [illegible]

[illegible] It was [illegible] the zeal of govern- [illegible] Shalmaneser, however, did [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ancient Sargon and Khammurabi?

[illegible]

Memoirs, to the Members of the Academy of

[illegible]

[illegible]

[illegible] Arch. Soc., [illegible], vol. [illegible], p. [illegible]. From a passage in the [illegible]

[illegible] *Gentleman's Magazine and Antiquarian*, p. 651

[illegible] *Proceedings of the Historical Society of Pennsylvania*, vol. [illegible], pp. [illegible], and [illegible] with the name of the [illegible] Nonconformists.

[illegible] *Gentleman's Magazine*, [illegible], vol. [illegible], pp. [illegible]

[illegible] country. One of the malcontents, [illegible] lord of Bit-Karzi-[illegible] joined Nebuchadrezzar with all the men he could assemble, and [illegible] they penetrated as far as Ulai. The King of Elam, taken by surprise, made no attempt to check their progress, but [illegible] the tempest broke forth, the whirlwind [illegible] [illegible] Nebuchadrezzar [illegible] Other expeditions against the people [illegible] banks of the Euphrates [illegible]

[illegible] the description of the battle as given in this document [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

THE [illegible].[1]

each, making broad highways for travel, bringing rebellious tribes beneath her yoke, and raising mounds to mark the tombs of such of her satraps as fell beneath the blows of the enemy. She built Ecbatana in Media, Semiramocerta on Lake Van in Armenia, and Tarsus in Cilicia; then, having reached the confines of Syria, she [illegible] conquered Egypt and Ethiopia. The enormous wealth of India recalled her from the banks of the Nile to those of the Euphrates, [illegible] she was defeated by king Stabrobates, [illegible] and returned to her own dominions [illegible]. She [illegible] the boundaries [illegible] zone and very midst of Scythia, not far from the Iaxartes, where [illegible] afterwards Alexander [illegible] and the [illegible] of [illegible] which she had [illegible] "Nature," she writes, "gave me the body of a woman, but my deeds have put me on a level with the greatest of men. I ruled the empire of Ninus, which reaches eastwards to the river Hinamanes, southwards to the countries of Incense and Myrrh, and northwards as far as the Sacæ and Sogdians. Before my time no Assyrian had ever seen the sea; I have seen four. I have [illegible] rivers to flow where I would, and I have [illegible] where they were useful; thus did I make fertile the barren earth by watering it with my rivers. I have raised impregnable fortresses, and pierced [illegible] the hard rock with iron tools. I opened [illegible] for my chariots in places where even the feet of wild beasts had never penetrated. And, amidst all these works, I yet found time for my pleasures and for the society of my friends." On learning that her son Ninyas was plotting to assassinate her, she [illegible] the form of a dove, [illegible] and took flight [illegible] Ninyas [illegible] and their majesty [illegible] the same [illegible] up the blank of the prehistoric period.[2]

---

[1] [illegible]

[2] [illegible]


AN ÆQUIAN.*

The real facts were, as we know, far less [illegible] and less extravagant than those supplied by popular imagination. It would be a mistake, however, to neglect or despise them on account of their tedious monotony and [illegible] on the stage. It was by dint of fighting [illegible] day's respite, that Rome succeeded in forging the weapons with which she was to conquer the world; and any one who, repelled by their tedious sameness, neglected to follow the history of her early struggles, would find great difficulty in understanding how it came about [illegible] East one after another. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

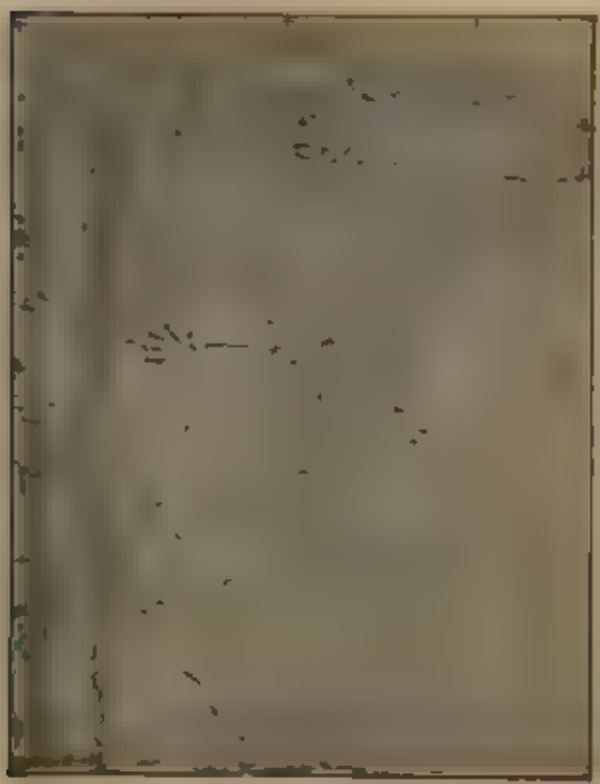
[illegible] with certainty.[illegible]

[illegible] entered in the magnificent himself as companions [illegible]

[illegible] Rosenmüller, vol. 1 pl. 82

[illegible] vol. 1 pp. 201–213, and vol. III pt. 2, pp. 142–147. The [illegible]

[illegible]



[illegible]

personality. His subjects [illegible] regard him merely as a man superior to his fellow-men, they had come to discover something of the divine nature in him, and sometimes [illegible] with Assur, the master of all things, who occupied a position too high above the pale [illegible] but with one of the demi-gods of the second rank, [illegible] whom the Pharaohs pretended to represent in flesh and blood here below. The [illegible] far as to call him "Sun" [illegible]

[illegible]

[illegible] Bonomi, ed. i. pl. 10.

[illegible]

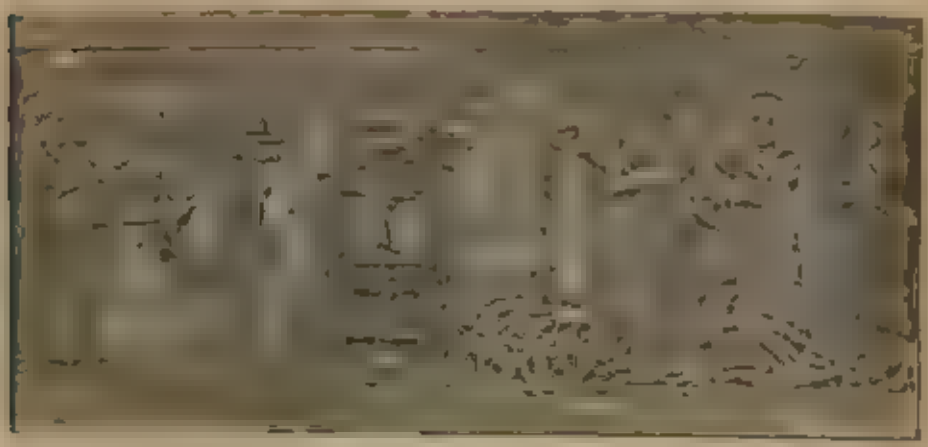
to get forward

[illegible]

A [illegible]

[illegible]

[illegible]



[illegible]

though to free himself of the fatal shaft. Not far from him the lioness lies [illegible] back in the agony of death.[1]

The "rimu"[2] or urus, was, perhaps, even more formidable [illegible] and a more dangerous encounter than any of the felidæ, owing to the irresistible fury of its attack. No one would dare, except in a case of dire necessity, to meet him on foot. The loose flowing robes which the king and the nobles never put aside—not even in such perilous pastimes as these—were ill fitted for the quick movements required to avoid the attack of such an animal, and those who were unlucky enough to quit their chariot ran [illegible] risk of being gored or [illegible] brute. It was the custom, therefore, to attack the beast by arrows, and to keep it at a distance. If the animal were able to come up with its pursuer, the latter endeavoured to seize it by the horn at the moment when it lowered its head, and to drive his dagger into its neck. If the blow were [illegible] given, it was [illegible] and the beast fell in a heap [illegible] by the blow. A [illegible] [illegible] for rejoicing [illegible] offered to Assur and Ishtar, the [illegible] of the chase [illegible]. The slain beasts, whether lions or urus, were arranged in a row before the altar, while [illegible] his left hand. [illegible] the [illegible] of the [illegible].

[illegible]

---

[1] [illegible]

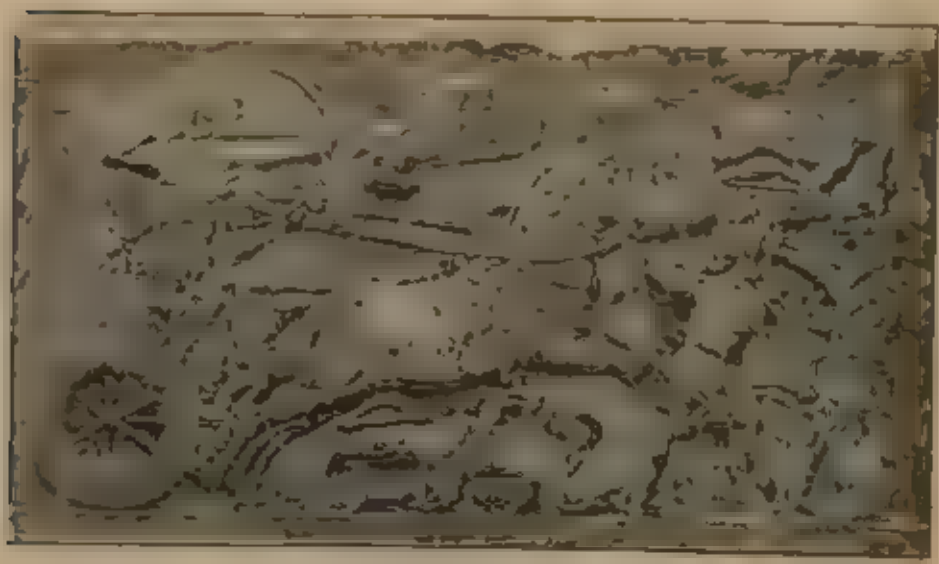
[2] [illegible]

[3] As to the "rimu," see Dawn of Civilization, pp. 530, 560.

[4] [illegible]

[illegible] to those days of great [illegible] the land population, the kings also considered it to be one of the duties attached to their office, and on a level with the obligation to make war and subjugate rebellious vassals, to defend the land of Assur to defeat and destruction.

The army charged to carry out the will of the god had not yet acquired



AN ASSYRIAN WARRIOR GUARDING THE [illegible]

the homogeneity and efficiency which it afterwards attained, yet it had been for some time one of the most formidable in the world, and in the Egyptian forays the Assyrians had experience in military tactics [illegible] the pride of the field such a proud array of effective troops. We do not know how this army was recruited, but the bulk of it was made up of native levies, to which foreign auxiliaries were added in numbers varying with the occasion. A permanent body of troops was always on garrison in the capital under the "Tartan," or placed on the principal towers at the disposal of the governors. [illegible] the [illegible] of these towers in the best [illegible]

[illegible] Museum.

[illegible]

[illegible]

[illegible] the two [illegible]

* This is based on the account given in the Annals of Sennacherib — on the King, for example, after having gathered his soldiers together at Kalah (Calah) put [illegible] (p. [illegible]).

[illegible]

[illegible] of war must have been raised from among the [illegible] tribes of more [illegible] the Nile valley, or the [illegible] people [illegible] they [illegible] had to render personal [illegible] service, each [illegible] with the [illegible] a certain [illegible] of men. The [illegible] and tribal levies were mustered to [illegible] their own people together, and either placed themselves at their [illegible] or else [illegible] and [illegible] on their behalf. These [illegible] were subject to the [illegible] for [illegible] all [illegible] [illegible] of the Egyptians but on a much [illegible] and better adapted to the [illegible] [illegible] of their equipment. The [illegible] [illegible] had made progress among the Assyrians since the time of Thutmose III and Ramses II, but both the character and the [illegible] of the armour were entirely changed. While the Egyptian soldier retained only the [illegible] almost naked, or [illegible] [illegible] than a padded cap, a belt and a leather apron, the Assyrian of the new age set out for war almost cased in metal.[illegible] The pikemen and archers of whom the infantry of the line was composed wore a copper or iron helmet, conical in form, and having cheek-pieces covering the ears; they were clad in a suit of leathern shirt covered with plates or imbricated scales of metal, which protected the body and the upper part of the arm, a quilted and padded [illegible] both came over the hair [illegible] [illegible] fitting to [illegible], and [illegible] [illegible] completed their [illegible]. The pikemen were armed with a lance [illegible] long, a cutlass or

[illegible]

[illegible]

[illegible] pp. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] of [illegible] the infantry on the other hand [illegible] numbers, and [illegible] [illegible] trustworthy force in Assyrian campaigns.

Notwithstanding the weight of his equipment, the Assyrian foot-soldier [illegible] as the Egyptian, and [illegible] [illegible]

THE KING'S CHARIOT CROSSING A BRIDGE

[illegible]

[illegible]

[illegible] the way for the mass of [illegible] [illegible] and for the chariots in the midst of which the king and his household took [illegible] the station. The baggage followed, together with the prisoners and the booty. If they came to a river where there was no other ford nor bridge, they were [illegible] in perfection, a passage. [illegible] provided with a skin, which, having inflated it by the aid of a bellows and bound the aperture [illegible] cast himself into the stream. Partly by floating and partly by swimming, a whole regiment could soon reach the [illegible] side. The chariots could not be carried [illegible]. If the bed of the river was not very wide, and the current not too violent, a narrow bridge was constructed, or rather an improvised causeway [illegible] large stones put [illegible] and [illegible] with [illegible], [illegible] which [illegible] a layer of [illegible] and earth, employing a sufficiently [illegible] passage for a small [illegible] and on which the horses were led across at walking pace. But when the [illegible] between the banks was too great and the stream too violent to allow of this mode of passage, the boats were requisitioned from the neighbouring cities, which were [illegible] to be conducted where the horses [illegible] by grooms or attached to them by [illegible] the flotilla swam across the river. If the troops had to pass through a country [illegible] with [illegible], covered by forests, and [illegible] for a [illegible] distance, they employed [illegible] a passage through the [illegible] with the axe, and, if necessary, the [illegible] with the [illegible] passages [illegible] for those [illegible]

THE [illegible] OF WARRIORS [illegible] THE [illegible]

[illegible] up this, still belong to the time of Shalmaneser II.

[illegible] of Lachish (Layard, [illegible] II. 27, 30).

Lebanon [illegible] the [illegible] coast.[1] The troops of [illegible] sometimes even in single file along these improvised roads, [illegible] they should be taken at a disadvantage [illegible] the [illegible]. In case of attack [illegible] himself and endeavour to give as many blows as he [illegible] vehicles and the horses. [illegible] One the chariots had entered into the forest region, the driver dismounted from his vehicle, and led the horses by the head, while the warrior and his attendant [illegible] to follow his example, in order to give some relief to the animals by tugging at the wheels. The king [illegible] more out of respect for his [illegible] than from [illegible] to the strain upon the animals, [illegible] carefully [illegible], he had to submit to a [illegible] shaking from the [illegible] of this rugged [illegible]; sometimes he had too much of this, and [illegible] of him in his annals that he had crossed the mountains on foot like the ordinary mortal.[2] A halt was made in the evening, either at some village, whose inhabitants were obliged to provide food and lodging, or [illegible] site [illegible] they could fortify by a hastily thrown up rampart of earth. If they were obliged to remain in any place for a length of time, a [illegible] and [illegible] square or [illegible] like those

[illegible] A [illegible] OF THE [illegible].[3]

[illegible]

[illegible]

[illegible]

[illegible] the Egyptians for [illegible]. It was made of [illegible] wood, and provided with [illegible] [illegible], which, [illegible] to [illegible] and [illegible] wages survived for [illegible] of their [illegible] and became small [illegible] [illegible] a permanent [illegible] could [illegible] [illegible] country. The interior was divided into four equal parts by two [illegible] [illegible] each other at right angles. [illegible] [illegible]

[illegible]

[illegible] known [illegible], [illegible] [illegible], which [illegible] [illegible] from place to place, they were surrounded with [illegible] [illegible] [illegible] for the king's [illegible], and the stables. The tent poles at the [illegible] of these habitations were plated with metal, and terminated at their upper extremities in figures of goats and other animals made of the same material. The details of the [illegible] were conical in form, and each was maintained in its position by a [illegible] [illegible] made. They contained the ordinary [illegible] [illegible] of the peasant: bed and [illegible], table with legs like those of a [illegible], stools and folding-chairs, the [illegible] [illegible] and the [illegible] [illegible] from the [illegible] of the support. The monuments which usually give [illegible] details of [illegible], are [illegible] for [illegible] [illegible] of the daily scenes in the camp. We see on them the soldier making his bed, [illegible], [illegible] the carcass of a sheep which he has just killed, or [illegible] out with [illegible] [illegible] the fire is watched by the vigilant eye [illegible] [illegible] employed to [illegible]

[illegible] Sesostris II at Beni-Hasan.

[illegible]

[illegible]

A COURTIER TOMB

[illegible] **before it for the well-being of the army.**

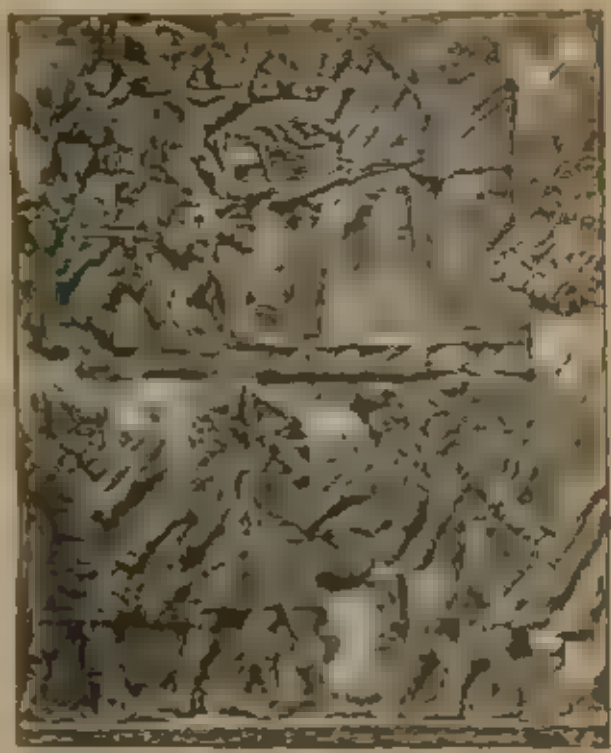
Military factors had [illegible] much progress since the time of [illegible] disasters. The Assyrians [illegible] set out in late in November Assur in the hope of surprising their enemy, and [illegible] succeeded in penetrating [illegible] the very heart of his country before [illegible] [illegible] strategic hitches. [illegible] [illegible] performed precisely the hospital [illegible] [illegible] wheels, and, marching all through the night, they would arrive with [illegible] before [illegible] of his towns, [illegible] [illegible] before. Most of their campaigns were [illegible] and [illegible] with [illegible] of [illegible] bottles. Should the enemy [illegible] [illegible] and [illegible]

[illegible] Smith's in the *Zeitschrift für Assyriologie*, vol. iii, p. 185.)

[illegible] 456, 460, for Tiglath of the Slime of Ramses III.

[illegible] Sennacherib's country (Annals, col. ii, ll. 68, 69, 70-83).

[illegible] drawn up in the [illegible] would be opened by archers and light troops armed with slings which would be followed by the cavalry and heavy infantry for close attack; a reserve of veterans would await around the commanding general the critical moment of the engagement, when they would charge in a body among the combatants, and decide the victory by sheer strength of arm.[1] The pursuit of the enemy was never carried to any considerable distance, for the men were needed to collect the spoil, dispatch the wounded, and carry off the trophies of war. Such of the prisoners as it was deemed useful or politic to spare were stationed in a safe place under a guard of sentries. The remainder were [illegible] to death as they were brought in, and their executions took place without delay. They were made to kneel down with their backs to the sentry, their heads bared, and their hands tied on a flat stone or a block of wood in which position they were dispatched with [illegible]. The scribes standing before the tent have registered the number of heads [illegible] each soldier bringing his prisoner and throwing him down [illegible] the number of heads [illegible] the number of [illegible]



THE DIRECTION OF WARS AND BATTLES[1]

[illegible]

[illegible]

[illegible]

to him, in order that they might be exposed to his enjoyment on the gates of his capital. [illegible] lengthy [illegible] in the [illegible] and on the plain, the site was usually chosen so as to be protected by canals, or an arm of a river on two [illegible] sides, the [illegible] side only without a [illegible] the inhabitants endeavoured to make up for by means of double or treble ramparts.[illegible] These [illegible] have resembled those of the [illegible] walls were [illegible] at the base and, to [illegible] strength, rose to a height of [illegible] forty [illegible] feet. [illegible] consisted of a [illegible] in which [illegible] the [illegible] portion [illegible] attacks against any [illegible] the massive gates were covered with raw hides or were [illegible] with metal to resist assaults by fire and axe.[illegible] the defence was further complicated by a [illegible] wall [illegible] [illegible] however [illegible] almost without an attempt at resistance, the inhabitants, having withdrawn into the [illegible] the river [illegible] the Assyrians, [illegible] islanded, and, [illegible] take refuge within their ramparts, would be passed by the enemy, who would [illegible] with them in the general slaughter.[illegible] If the [illegible] would not fall into

[illegible] 17. [illegible]

they have to be some stroke of good fortune, they would [illegible] attempt to [illegible] to terrify the garrison into laying down their arms. The archers and slingers of the attack by advancing a couple of [illegible] they were within the prescribed distance from the walls, [illegible] two [illegible] while the other sheltered his comrade behind his [illegible] topped shield. The king himself would sometimes alight from his chariot and let fly his arrows in the front rank of the archers, while a handful of resolute men would rush against the gates of the town and attempt [illegible] them down or set them [illegible] other party, armed with [illegible] and [illegible] axes, which would [illegible] them almost invulnerable

[illegible] [illegible]

[illegible] by [illegible] would attempt to undermine the walls by means of [illegible] and pickaxes, and while those engaged in this work were protected by mantlets [illegible] the walls, [illegible] to escape the shower of the archers. Often both of them would approach the [illegible] and endeavour to [illegible] with the [illegible] from the roofs of the [illegible] in close proximity to the walls. If, however, they could gain no advantage by means of the [illegible] and thus want of concentration, they would resort themselves to a lengthy siege and the [illegible] would commence by a systematic devastation of the surrounding country in which the villages [illegible] were to be burnt to [illegible] and trees cut down. The Assyrians waged war with a brutality which [illegible] Egyptians would never have tolerated. Unlike the Pharaohs, the Assyrians seem to have aimed [illegible] to capture or [illegible] the principal [illegible] of a revolt, but they [illegible] with [illegible] upon the [illegible] population. As [illegible] long as [illegible] the [illegible] of their [illegible] to make [illegible] beat the [illegible] they [illegible] subject to the most [illegible] torture, they were not to [illegible]

[illegible] [illegible] Egypt, vol. ii. ii. 103-107.

[illegible] from Layard, The Monuments of Nineveh, vol. i. pl. 10. [illegible] ed., and vol. ii. pl. 68.

[illegible] stakes which were planted [illegible] in front of the lines, so that the besieged could enjoy a full view of the sufferings of their countrymen. Even during the course of a short siege the number of stakes would be prolonged, and would form a bloody pale between the two contending armies.[1] This horrible spectacle had at least the effect of shaking the courage of the besieged, and of hastening the end of hostilities. When at length the town yielded to the enemy, it was often razed to the ground, and not unseldom upon its ruins, while the inhabitants, tribal tattoo

[illegible]

were either massacred or transplanted to a new abode. In the black of the population were spared and condemned to exile, the wealthy and noble were shown no clemency. They were thrown from the top of the city towers, their ears and noses were cut off, their hands and feet were amputated, or they and their children were roasted over a slow fire, or flayed alive, or decapitated, and their heads piled up in a heap. The rulers of the sovereigns appear to have taken a pride in the ingenuity with which they varied these modes of torture, and lived with the complacency in the mental of their conditions. I constructed a pillar at the gate of the city, in the hands of one of the [illegible] I then flayed the [illegible] men and covered the pillar with their skins. I suspended their dead bodies

[illegible] *of Nineveh*, vol. ii. pl. 21.

[illegible]

from the same place I impaled others on the summit of a pillar, and I ranged others on stakes around the pillar.[1]

Two or three executions of this kind usually sufficed to demoralise the enemy. The surviving inhabitants assembled, terrified by the majesty of Assur, and as it were blinded by the brightness of his countenance, they sank down at the knees of the victor and embraced his feet. The peace

[illegible]

secured at the price of their freedom left them merely with their lives and such of their goods as could not be removed from the soil. The scribes then, under the superintendence of the eunuchs, drew up a lengthy inventory of the prisoners and their property; everything worth carrying away to Assyria was promptly registered, and despatched to the capital. The contents of the royal palace led the way; it comprised the silver, gold, and copper of the conquered prince, his caldrons, dishes and cups of bronze, the women of his harem, the maidens of his household, his furniture and stuffs, horses and chariots, together with his men and women servants.[2] The common people,

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[1] [illegible]

[illegible] near the town of Hamanath (Annals, col. i. ll. 41, 42).

[2] [illegible]

[illegible] kings were despoiled of their possessions and [illegible] alike. The choicest of their troops were incorporated into the Assyrian regiments, and helped to fill the gaps which war had made in the ranks;[1] the peasantry and townsfolk were sold as slaves, or were despatched with their families to till the domains of the king in some Assyrian village.[2] The monuments often depict the exodus of these unfortunate wretches.

[illegible]

They are represented as proceeding on their way in the charge of a few foot-soldiers [illegible] the men carrying [illegible] a bag of provisions, while the women bear their young children on their shoulders or in their arms; herds of oxen and flocks of [illegible] and sheep follow, chariots drawn by mules bringing up the rear with the baggage. While the crowd of [illegible] inhabitants [illegible] in irregular columns without manacles or chains, the veteran [illegible] bound together and sometimes were further secured by [illegible]. Many [illegible] rewarded with a small portion of land [illegible] plant[illegible] subjugated [illegible] and [illegible] to maintain there [illegible] authority [illegible] The [illegible] the latter [illegible] great extent that of the old Egyptian [illegible]. They were allowed to [illegible] their national [illegible]

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[1] [illegible]

[2] Assyrian chariots (Layard, vol. iii. [illegible]). [illegible]

[illegible]

[illegible]

20–31, 34 37 [illegible]

[illegible] for instance, after some rebellion, one of these princes had been expelled or decapitated, his successor was [illegible] chosen from among the members of his own family, [illegible] one of [illegible] who was [illegible] He was [illegible] to his own gods before [illegible] to pay a yearly tribute, to render [illegible] in case of necessity [illegible] commander of [illegible] neighbouring garrison, to

[illegible]

and his troops [illegible] to avoid the [illegible] to [illegible] deliver up [illegible] and daughters [illegible] of his nobles for the harem [illegible] the domestic service of the conqueror. [illegible] unfortunate prince [illegible] would [illegible] around him and reorganise his [illegible] subjects, compel [illegible] their walls, replant the [illegible] fields, and [illegible] the devastated [illegible]. A few years of relative peace and tranquillity [illegible] conqueror, restored prosperity [illegible] the country: [illegible] population increased with extraordinary rapidity [illegible] generations [illegible] of the disasters [illegible] their predecessors had lost [illegible] then [illegible]

[illegible] ll. 27–34, col. v. ll. 6–13, 26–29, 37–41, 76–81.

[illegible] ll. 100, 101, col. II. ll. 11, 12.

[4] *Annals of Assurnazirpal*, col. II. ll. 101, 105, col. III. l. 36.

[illegible]

[illegible]

[illegible] by Winter [illegible]

[illegible] as far as the positions of Alst and Pirmbaum, he must have halted at the [illegible]

[illegible]

wall to the Kamamoth or Bitter Herbs and the centre of the ceiling
[illegible] the right hand

[illegible]

[illegible]

[illegible] the Hittite empire.

[illegible]

[illegible] up, however, probably give a very bad idea of [illegible]

[illegible] from the banks of the Nile [illegible] sphinxes, with a human head surmounting the body of a lion couchant on the stone pedestal; but, like the Assyrian bulls, they are standing, and, to judge from the Hatharian [illegible] they must have been intended to represent a protecting goddess rather than a male deity.[1] A [illegible] carved on the side of the [illegible] bodies are attached; it is none other than the double-headed eagle, the [illegible]

[illegible]

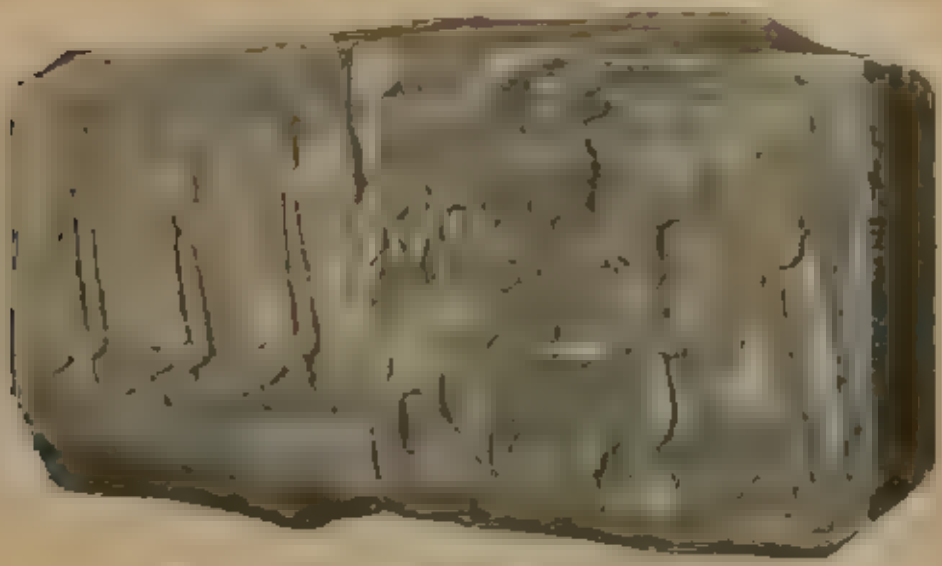
[illegible]

[illegible] vol. ii. pp. 605.

[illegible] *op. cit.*, vol. ii. pp. 607, 608.

[illegible]

[illegible] and [illegible] [illegible] the other [illegible] figures [illegible] Western [illegible]



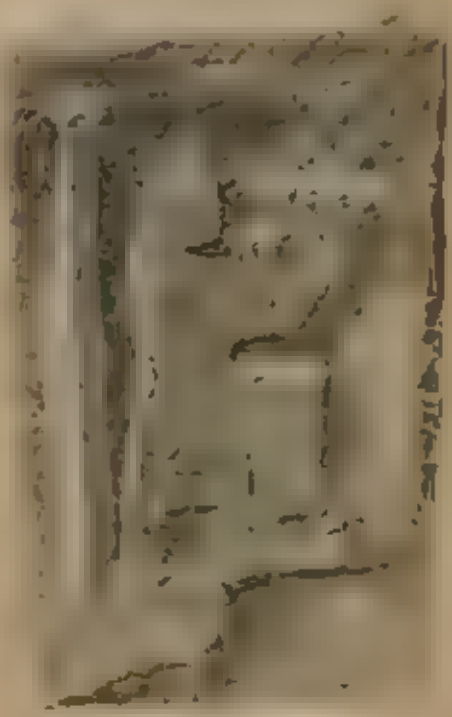
[illegible]

[illegible] from the shoulders [illegible] It is to be noted that [illegible] of the [illegible] composition of the scenes [illegible] and the general [illegible] Memphis or Thebes [illegible] plaster [illegible] and patronage [illegible] the characters [illegible]

[illegible]

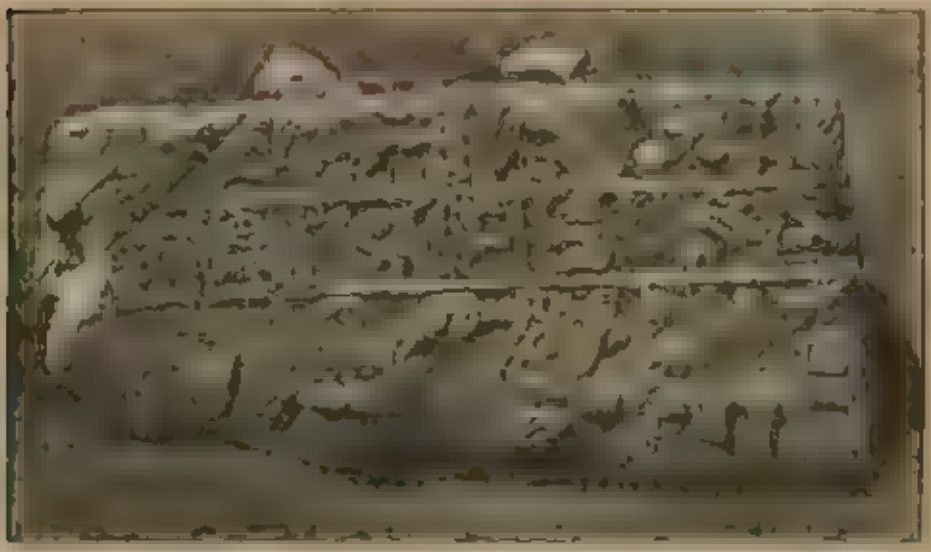
Egyptian hieroglyphs, the majority are totally unlike them, both in form and arrangement. A careful examination of them reveals a [illegible] of human and animal outlines, geometrical figures, and objects of daily use, which all doubtless correspond [illegible] syllable, but to which we have as yet no trustworthy key. This system of writing is one of a whole group of

As to its origin, specimens [illegible] from Crete to the banks of the Euphrates and [illegible] It is thought that the Khati must have already adopted it [illegible] vent to power, and that it was they who propagated it in Northern Syria. It did not take the place of the cuneiform syllabary for ordinary purposes of daily life owing to its clumsiness and complex character, but its use was reserved for monumental inscriptions of a royal or religious kind, where it could be suitably employed as a framework to scenes or single figures. It, however, [illegible] ful appearance and arrangement as [illegible] glyphs, the signs placed side by side [illegible]



[illegible]

For the Cretan hieroglyphs see above, p. [illegible]



[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the great commercial highway[1] [illegible] eastern terminus of the boat bridge at Carchemish, namely, that which led to Assur by way of Amid, Nisibis, Singar, and the valley of the Upper Tigris; he was now desirous of acquiring that portion of it which wound its way from the fords of the Euphrates at Malatiyeh to the crossing of the Halys. The changes which had just taken place in Kummukh and Nairi had fully aroused the numerous petty sovereignties of the neighbourhood. The bonds which kept them together had not been completely severed at the downfall of the Hittite empire, and a certain [illegible] among the rulers of these [illegible]

[illegible]

[illegible] they [illegible] a sort of [illegible] [illegible] one another when they were [illegible] [illegible] Assyrian [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] petty kings of Nairi [illegible] [illegible] [illegible] [illegible]

[1] For the commercial highway, cf. supra, pp. 364–367.

[2] Drawn by Paul Sadin, from a photograph by Hogarth. Cf. R. [illegible] and Unknown Hittite Monuments, etc., in the Revue de l'Histoire, vol. xiv. pls. [illegible] [illegible]

[illegible]

[illegible] condition and the duties which it entailed.

[illegible]

[illegible]

of Babylon (cf. pp. [illegible] of the present work).

[illegible]

[illegible] The country of the Kassites or Kummuhi is really the district of Cilicia in [illegible]

Tarsus by Allan [illegible]

[illegible]

Shrine of the Sacrifices [illegible]

[illegible] way to the king, if not to us [illegible] how he was received by the [illegible]. He pushed on, it is said, as far as the Nahr el Kelb, and the sight of the hieroglyphic inscriptions which Ramses had caused to be cut there three centuries previously aroused his ambition.[3] Assyrian conquerors rarely quitted the scene of their exploits without leaving behind them some permanent memorial of their presence. A sculptor having hastily smoothed the surface of a rock cut out on it a figure of the king, to which was usually added a commemorative inscription. In front of this stele was erected an altar, upon which sacrifices were made, and if the monument was placed near the source of a river or the seashore, the soldiers were accustomed to cast portions of the victims into the water in order to propitiate the river deities. One of the half-effaced Assyrian stelæ adjoining those of the Egyptian conqueror is attributed to Tiglath-pileser I.[1] It was on his return, perhaps, from this campaign that he planted colonies at [illegible] on the right, and at Mutkinu on the left bank of the Euphrates, [illegible] commanding the fords, and the most important trade route connecting Mesopotamia with the plains of the Apsu and the Orontes. The news of Tiglath-pileser's expedition was not long in reaching the Delta, and the Egyptian monarch then reigning at Tanis was thus made acquainted with the fact that there had arisen in Syria a new power [illegible] not [illegible] to give way. In former times such news would have led to a war between the two states, but the time had gone

[illegible]

[illegible] is in other respects very probable.

[illegible]

he was. Yet it was prompt to take up arms at the slightest encroachment on its Asiatic possessions. Her influence at this time was owing to only to her former renown and her authority beyond the sea, it was purely moral. The Pharaoh had come to a right with respect to the change in the temper of Egypt and to the honour content of humanity with awaiting to the

FOUNTAIN OF THE BABYLONIAN TOWER THROWN INTO THE WATER

Assyrian conquerors,[illegible] by one of the Syrian coasting vessels,[illegible] a present of [illegible] with beasts and a few crocodiles. In other times Assyria had welcomed the arrival of Tuthmosis III on the Euphrates by making him presents, which the Tuthmosis regarded as the right of tribute. The case was now reversed, the Egyptian Pharaoh being the poorer and greatly outpaced by the Assyrian monarch. Tiglath-pileser graciously accepted this unexpected homage, but the turbulent condition of the northern tribes prevented his improving the occasion by an advance into Phoenicia and the land of Canaan. Nor was he occupied in attention on two separate occasions at least, on the second of these he encamped in the neighbourhood of the source of the river Sebaut. This stream had for a long period sunk into a deep grotto where in ancient times a god was supposed to live. The conqueror was lavish in religious offerings here and caused a bas-relief to be engraved on the entrance to commemorate his exploits. He is here represented as standing upright in the [illegible] his bow and his right arm extended as if in the act of worship, while

[illegible]

[illegible] the lion-hunt up to his side, [illegible] the inscription appended to the [illegible] with an explanation [illegible] Ivory, now, [illegible] of Assur, Shamash, and Rimmon the great [illegible] my lords, I, Esarhaddon, prince, King of Assyria, son of Assur-ahi-iddina, King of Assyria, son of Sennacherib, King of Assyria, emperor from the great sea, the Mediterranean, to the great sea of Nairi, I went for the third time to Nairi."[1]

THE STELE AT SINCHAR[illegible]

The gods who had so signally favoured the monarch received the greater part of the spoils which he had secured in his campaigns. The majority of the temples of Assyria, which were founded at a time when its city was nothing more than a provincial capital owing allegiance to Babylon, were either, it would appear, falling to ruins from age, or presented a [illegible] utterly out of keeping with the magnitude of its recent wealth. The king set to work to enlarge or restore the temples of Ishtar, Martu, and the ancient Bel;[2] he then proceeded to rebuild, from the foundations to the summit, that of Anu and Rimmon, which the viceregent Samsi-rimmon, son of Ismidagan, had constructed seven hundred and [illegible] years previously.[3] This temple was the principal sanctuary of the city, because it was the residence of the chief of the gods, Assur, under his appellation of Anu.[4] The soil was cleared away down to the bed rock, upon which an [illegible] of fifty courses of bricks was laid and above this were erected two lofty ziggurats, whose [illegible] shone like the rising sun in their brightness, the temple [illegible] of the wood

[illegible]

[illegible]

[illegible]

warlike prowess. Tiglath-pileser never neglected the temples and set to work to collect from every side materials for their completion and adornment. He brought, for example, from Nineveh marble and hard stone as might be needed for sculptural purposes, together with the beams of fir and cypress required by his carpenters. The mountains of Sugar and of the Zab furnished the royal architects with building stone for military towers and for those lofty slabs of white gypsum on which the monarch's exploits were carved. The cedars ready squared were brought down the affluents of the Tigris on rafts or in boats, and to preserve them from decay without and transport.

The kings of Assyria, like the Pharaohs, had always had a passion for rare trees and strange animals; as soon as they entered a country, they inquired what natural curiosities it contained, and they would send back to

[illegible]

[illegible] specimens of [illegible] be procured. [illegible] each campaign [illegible] and spoil [illegible] the conquered districts, as, for instance, animals of unusual size [illegible] and horns, and if some monkey or other species had been

[illegible]

taken in the sack of a town [illegible] find a place in the procession, either [illegible] on a stick or perched on the shoulders of its keeper. The campaigns of the monarch were almost always of a noble nature, comprising not merely conflict with an enemy, but a mere pleasure. Tiglath-pileser, in the second of Nimrod, has killed four great specimens of the male [illegible] in the heart of Mitanni, near to the town of Arzukki, opposite to the country of the Elati. He killed them with one powerful blow, has dragged them by his twisted lance, and has brought back their skins and horns to his city of Assur. He killed a strong male elephant, in the territory of Harran, and upon the

[illegible] the Assyrian Black Obelisk of Shalmaneser II., of which mention will be made hereafter.

[illegible] appears to place Arzukki on the left bank

[illegible] brought back to Assyria and fortified together with the [illegible] of Assur.[1]

[illegible]

He killed [illegible], doubtless also in the neighborhood of Nineveh, a hundred and twenty lions, which he attacked on foot, despatching eight hundred more with arrows from his chariot,[2] all within the short space of five years, and we may well ask what must have been the [illegible] of the complete record for his whole reign [illegible]. We possess, unfortunately, no annals of the later years of this monarch; we have reason to believe that he undertook several local expeditions into Nairi,[3] and a mutilated tablet records some details of troubles with Elam in the Xth year of his reign.[4] We gather that he attacked a whole series of strongholds, some of whose names have a [illegible] ring about them, such as Madara, Sadrun, Ubrukhandu, Sahuni, Sharra, Ghurgitu,

[illegible]

[illegible] subsequent to the Vth year of his reign.

[illegible] pp. 701–704, and also supra, p. 616, note 4, and 618, note 1.

[illegible]

and Ar[illegible]. [illegible] and [illegible] must [illegible] probably [illegible] by [illegible], and, indeed, it was not long before a [illegible] broke out between the two nations. The first engagement took place in the valley of the Lower Zab, in the province of Arbela, which may possibly have been the result, but in the following year fortune favoured the Assyrians, for Darius [illegible], both Sparaco, [illegible] and [illegible] gave to the whole Assyrian [illegible] and the whole of Sukki [illegible] as far as Rapiki tendered their submission to [illegible]. Merodach-baladan, who was at this time reigning in Chaldea, was, like his ancestor Nebuchadrezzar I, a brave and warlike sovereign; he appears at first to have given way under the blow thus dealt him, and to have acknowledged [illegible] of the four Regions of the World, and united under a single empire the valleys of the Tigris and Euphrates. But the state of things lasted for a [illegible] only. Merodach-baladan [illegible] and supported by the Chaldean [illegible], succeeded in regaining the [illegible] from Sumir and Akkad. The Assyrians, however, did not allow themselves to be driven out without a struggle, but fortune turned against them; they were beaten, and the conqueror collected, the Assyrian gods the humiliation [illegible] they had so often inflicted upon other nations. He took the statues of Bel and Shala from Ekallati, carried them to Babylon, and triumphantly set them up within the temple of Bel. There they remained in captivity for [illegible] years.

[illegible]

[illegible] pp. 129, 130, and RAWLINSON, *The Synchronous Hist. of Ass. and Bab.* [illegible]

[illegible] by OPPERT-MENANT, *Les Inscriptions juridiques*, p. 81, et seq.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] as long as [illegible] the [illegible] power [illegible] larger [illegible] fall back on [illegible] to work to preserve [illegible] [illegible] Assyrians [illegible] certain towns of conquered countries, [illegible] they [illegible] which [illegible] for [illegible] strength [illegible] settled them down [illegible] by the banks of the Tigris and the Zab. We do not know what became of them [illegible] may have been [illegible] but Tiglath-pileser [illegible] introduced the [illegible] to the [illegible] and his successors followed by all those of [illegible] history has [illegible] It might have expected that such an [illegible] of foreigners [illegible] the [illegible] of that, [illegible] have brought [illegible] an element of [illegible] or [illegible] they [illegible] the gods [illegible] to revere, and [illegible] to mitigate the [illegible] of their [illegible] their masters. Their [illegible] in the midst of Assyrians [illegible] Assyrians themselves and if they did not [illegible] divest themselves of every trace of their [illegible] at any rate [illegible] closely identified with the country of their [illegible] it was difficult to distinguish them from the native race. The Assyrians who were sent to [illegible] recently acquired provinces were at times exposed to serious risks. Now and then [illegible] among the natives among whom they lived they were absorbed by them, which [illegible] so much [illegible] strength to the mother country [illegible] under the most favourable conditions [illegible] must have passed before [illegible] could [illegible] to the [illegible] the race amid whom they lived. At last, however, a day would dawn when the process of [illegible] was [illegible] and Assyria, having [illegible] would find [illegible] the [illegible] strain of conquest. In the meanwhile she will [illegible] of fighting men, due to the [illegible] at her [illegible] and must have [illegible] herself that her [illegible] was not [illegible] to take advantage of this fact.

The first wave of the Assyrian [illegible] by [illegible] of Syria, it had swept [illegible] over the [illegible] in the north, and then flowed southwards to [illegible] so that the northern [illegible] were also [illegible] force of [illegible]. For centuries after this [illegible] no change: there was the same repetition of dissensions and intrigues, the same [illegible] of alliances and battles without any [illegible] advantage on either side. The Hittites still held Northern Syria. Carchemish was their [illegible] than [illegible] to [illegible] the tradition of their

[illegible] their language, their arts, and their culture in full vigour. [illegible] empire which is said to have brought the eastern and western provinces of Asia Minor into subjection [illegible] Is there any serious foundation for such a belief, and must we assume that there existed at this time in this part of the world a kingdom such as that of Sapalulu? Assyria was recruiting its forces [illegible] by its [illegible] Egypt [illegible] by the [illegible] of its [illegible] for [illegible] the first rank [illegible] was the opportunity for a second-rate personage to come to the fore and play such a part as [illegible] The [illegible] conquest, [illegible] the date at which [illegible] after [illegible] deep root in the country. Its [illegible] the Syrian [illegible] the language [illegible] perhaps [illegible] but less [illegible] with [illegible] when compared with the people of the plain. We are tempted to conclude that some of the monuments found [illegible] date from that time. For instance, the [illegible] palace at Sinjirli, the lower portions of which are ornamented with pictures similar to those of [illegible] representing [illegible] some real, some fantastic, [illegible] armed with [illegible] or holding the bow, and processions [illegible] officials. Then there is the great lion at Marash, which stands erect, with [illegible] head, its [illegible] the body, its [illegible] covered with the long lines of an inscription in the Asianic characters, in imitation of those [illegible] which the [illegible] in the Assyrian palaces are covered. These [illegible] gave an impulse to the [illegible] tion of the [illegible] which they sorely needed, for the Semitic races, whom they had kept [illegible] for [illegible] centuries, now pressed them hard on all the territory over which they had formerly reigned and were striving to drive them back into the hills. The Aramaeans in particular gave them a great

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[illegible]

epoch.

[illegible] to this palace, which is probably later than the [illegible] century [illegible] [illegible] length of English [illegible]

[illegible] The states on the banks of the Euphrates had found their [illegible] neighbours, and they [illegible] to the Tigris, the Kabri, the [illegible] and the [illegible] Aramean tribes for a stealthy march across the frontier of Mitanni, between Durilu and the coast? The

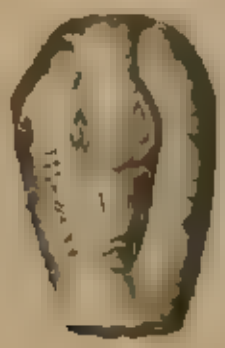
[illegible]

tribes from which, as we saw, the Kabri nation was formed were marching round Babylon, Uruk, and Larsa, and were busily trying to lay the foundations of their supremacy over Babylonia. It is indeed an open question whether those princes of the Dynasty of the Sea who succeeded the Pashe dynasty did not belong to the stock of the Kabri aramaeans.[1] While they were thus [illegible] dating on the southeast the tribe of the nation continued to ascend northwards and occupied a prominent position in the central region of the Euphrates, and extends from the Tigris to the Euphrates, from the Khabur to the Balikh and the Apsu. They had already come into more or less conflict with most of the various Assyrian kings from Rammânnirâri onwards. Tiglathpileser III. speaks of the weakness of Assyria and of Aramaean tribes, which gave them their opportunity and their long advantage.[2] They were less some masters of the middle of Mesopotamia, a part of the tableland stretching from Carchemish to Mount Amanus (?) and

[1] [illegible] Hommel, [illegible] Geschichte des Alten Orients, p. 107.

[2] [illegible]

[illegible] their activity was still great in the Land of the [illegible], and their adjacent ground, coming into collision with the Amorites, [illegible] [illegible] the Empire, [illegible] further and further [illegible] [illegible] the zone which had shown no hold a [illegible] [illegible] Egyptian [illegible]. There was an almost entirely new element, [illegible] [illegible] of the struggle in other [illegible] which had grown [illegible] [illegible] of war, and which in a transformation was taking place [illegible] Northern and Central [illegible] similar revolution was effecting a [illegible] [illegible] in Southern Syria. There, too, [illegible] were but gradually [illegible] [illegible] the [illegible] which [illegible] of [illegible] and [illegible] [illegible] [illegible] The Hittites on the east, the Fedatites [illegible] [illegible] and the west were about to undertake the conquest of the Khati and the [illegible]. As yet their strength was inadequate, their temperament [illegible] [illegible] government superfluous. Yet they brought with them the quality of [illegible] which, rightly guided, would assure the [illegible] [illegible] [illegible] how to take advantage of them superiority for all the [illegible] and the strength necessary for consolidating the whole country into a single Empire.



THE HEBREWS AND THE PHILISTINES—DAMASCUS

[illegible]

[illegible] EGYPTIAN INVASION—RESTORED OR SCIPIAN—DAMASCUS

[illegible]

[illegible] *of the East—Absalom's rebellion—the coronation of Solomon.*

[illegible]

[illegible]

[illegible] up to the time of the Assyrian [illegible]

CHAPTER VII.

THE HEBREWS AND THE PHILISTINES DAMASCUS

[illegible] Egyptian dynasty [illegible]

[illegible]

the Lord

into several families.[1] Each of these families had its chief or sheikh, to whom it rendered absolute obedience, while the united chiefs formed an assembly of elders who administered justice when required and settled any differences which arose among their respective followers.[2] The clans in their turn were grouped into tribes,[3] according to certain affinities which they mutually recognised, or which may have been fostered by daily intercourse on a common soil, but the ties which bound them together at this period were of the most slender character. It needed some special event, such as a projected migration in search of fresh pasturage, an expedition against a neighbouring tribe, or a threatened invasion by some stranger, to rouse the whole tribe to any concerted action; at such times they would elect a "[illegible]," or ruler, the duration of whose functions ceased with the emergency which had called him into office.[4] Both clans and tribes were designated by the name of some ancestor from whom they claimed to be descended, and who appears in some cases to have been a god for whom they had a special devotion; some writers have believed that this was also the origin of the names given to several of the tribes, such as Gad, "Good Fortune," or of the totems of the lion and the dog, in Arabic and Hebrew "Simeon" and "Caleb." [illegible] were severally the ancestors of the families who ranged themselves under their respective names, and the eponymous heroes of all the tribes were held to have been brothers, sons of one father and under the protection of one God. He was known as the Jahveh with whom Abraham of old had made an eternal covenant.[6] His dwelling place was Mount Sinai or Mount Seir, and He revealed himself in the storm.[7] His voice was as the thunder "which shaketh the wilderness;" His breath was as "a consuming fire," and He was decked with light as with a garment. When His anger was aroused, He

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[illegible]

[illegible] 1 Kings xix. 11-18.

[illegible] would come on mankind [illegible] the earth. But when His wrath was appeased, the heavens again poured their treasures down upon the fields. He is commonly described as being a "jealous God," looking to visit the iniquity of the fathers upon the children unto the third and fourth generation. We hear of His having been alarmed under the form of a "cloud," and of His spirit departing. His property is as well as of the animal slain which are dedicated to His service.[illegible] The common ancestor of the tribes was acknowledged to have been Jacob, who by his wrestling with God had obtained the name of Israel. The people were divided into twelve tribes, or rather, the tribes were twelve in number, and the number twelve is so much they were [illegible] but [illegible] with [illegible] we have [illegible] to the present time of twelve children of Israel.[illegible] Some of the tribes appear more than [illegible] political existence, as for example that of Levi, or they were merged at an early date [illegible] as in the case of Levi, [illegible] others such as Ephraim, Manasseh, Benjamin, and Judah apparently did not attain their national development until a much later date. The domestic chronicles attempted by various commentators to prove that the sacred number of tribes was the correct one. Without they reckoned Levi in the list, in which case Joseph was reckoned as one, while in other accounts Levi or Simeon was omitted, when or Joseph would be substituted his two sons Ephraim and Manasseh.[illegible] In addition to this, the tribes were very unequal in size. Ephraim, Judah, and Manasseh comprised three powerful and wealthy families, Dan, on the contrary, numbered so few that it was sometimes reckoned as a mere clan.

The tribal organization was not reached to full over equal of the [illegible] Israel and as [illegible] of Israel or the [illegible] that had

[illegible] implies that there was no figure connected with them.—Ed.)

[illegible] tribes, of origin, 88 70.

[illegible]

[illegible]

[illegible] platform of Zanoh. Gaoh, on the contrary, is inclined to believe [illegible]

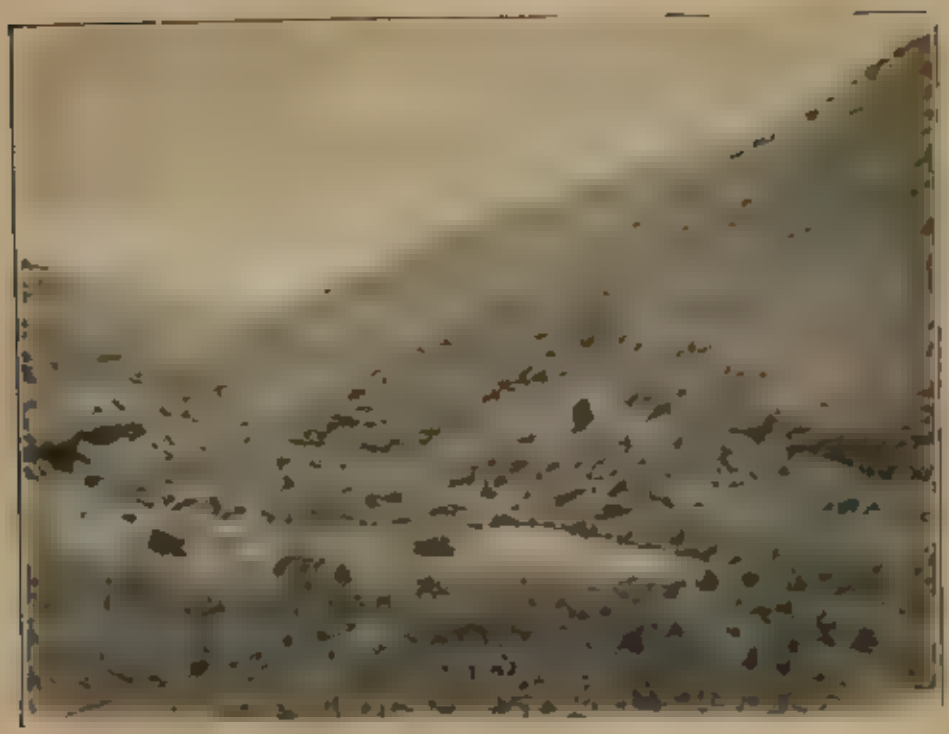
[illegible]

containing the district lying around the Arnon, and the Jabbok to the east of the Dead Sea.[1] They seem to have made the same rapid progress in the country between the Jordan and the Mediterranean as elsewhere. They had subdued some of the small Canaanite states, enlarged into friendly [illegible] gradually as far as all as the borders of Sinai, while we and them establishing petty kings among the hill-country of [illegible] Shepherd [illegible] Wars [illegible] northwards. [illegible] Horeal [illegible] Hebrew [illegible] Sea [illegible] Wellhausen, Israel, Jewish, vol. i. pp. 61-64.

[illegible] Wellhausen, vol. xv. pp. 206, 207; cf. also supra, p. 105, note 3.

[illegible] Hermon and of Israel, i. 10-46.

[illegible] Israel, vol. i. pp. 46-51 [illegible]



THE VALLEY OF THE JABBOK, NEAR TO ITS CONFLUENCE WITH THE JORDAN.[1]

Negeb, so that the Israelites were able to overthrow the kingdoms of Heshbon and Bashan. Gad received as its inheritance nearly the whole of the territory lying between the Jabbok and the Yarmuk, in the neighbourhood of the ancient sanctuaries of Penuel, Mahanaim, and Succoth, associated with the memory of Jacob.[2] Reuben settled in the country and both tribes remained there isolated from the rest. From this time forward they took but a slight interest in the affairs of their brethren; when the latter summoned them to assist, "Gilead abode beyond Jordan," and "by the watercourses of Reuben there were great searchings of heart," but without any consequent action.[4]

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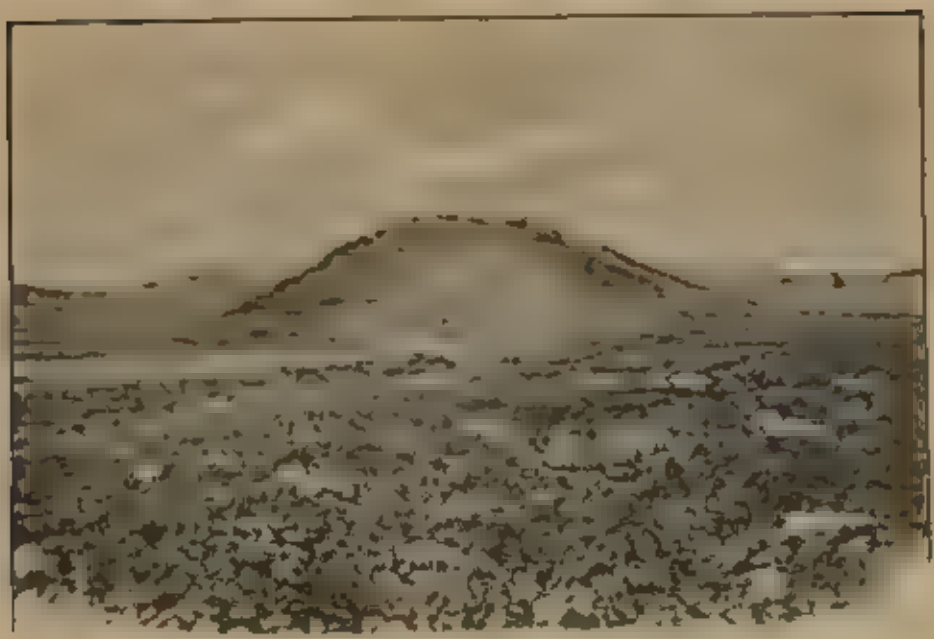
[1] [illegible]

[2] [illegible]

[3] [illegible] gathered from the inscription of Mesa.

[4] [illegible] by the author of the Song of Deborah, in Judges v. [illegible]; cf. pp. [illegible] of this present volume.



It was not merely due to indifference on their part, their resources were fully taxed in defending themselves against the Aramæans and Bedawins, and from the attacks of Moab and Ammon. Gad, continually threatened, struggled for one area without being discouraged, but Reuben lost heart, and soon deserted in power, till at length it became merely a name in the memory of his brethren.

Two tribes having been thus provided for, the task of the Israelites sought to cross the Jordan without further delay, and establish themselves as best they might on the very heart of the Canaanites. The sacred writings speak of their taking possession of the country by a sudden conquest, undertaken by command of and under the visible protection of Jahveh. Moses had led them from Egypt to Kadesh, and from Kadesh to the land of Israel; he had seen into promised land from the summit of Mount Nebo, but had not entered it; and after his death Joshua, son of Nun, became their leader, brought them across Jordan (Joshua not far from the mouth) and led them to Jericho. The walls of the city fell at the sounding of the brazen trumpets,[1] and the capture resulted that of the

[1] Drawn by Heuffler, from a photograph brought back by [illegible]

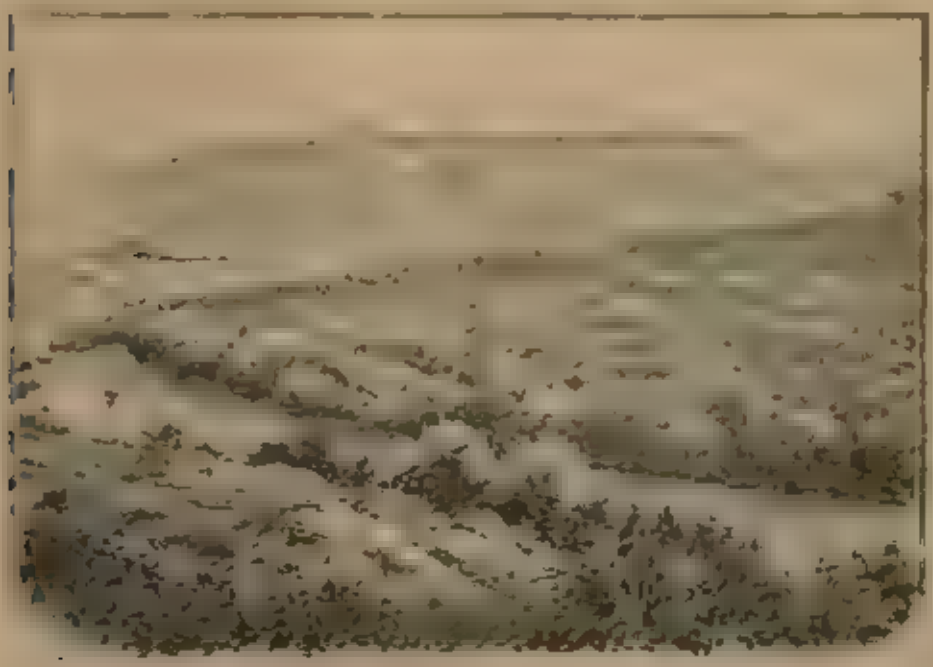
[illegible]

[illegible] of Israel, to enter into a detailed account of the various [illegible]

[illegible]

[4] Josh. [illegible]

[illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] the summit of Mount Ebal an altar of stone, on which [illegible] graven [illegible][1] [illegible]



[illegible]

[illegible] put a term to their petty rivalries, and united their arms against the strangers. At the instigation of Adonizedek, king of Jerusalem, the [illegible] attacked [illegible] [illegible] but they were routed [illegible] their chiefs [illegible][2] The [illegible] of the north, who had assembled around [illegible] king of [illegible], met with no better success [illegible] at the waters of Merom, [illegible] was burnt, and [illegible] put to the sword.[3] The [illegible] having [illegible] thus [illegible] [illegible] leaving the [illegible], and [illegible] to each tribe [illegible] portion of territory.[4] [illegible]

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[1] Josh. viii. 30–35. Mount Ebal is the present Gebel Eslamiyeh.

[illegible]

[2] [illegible] Adonizedek, of which is said on pp. [illegible] of the present volume.

[3] [illegible] Renan, Hist. du peuple d'Israël, vol. i. p. 217, note 4.

[4] The lot given to each tribe is described in Josh. xiii.–xxi.

[illegible]

had not much to fear from the [illegible] were no pitched battles between them, but rather a succession of raids or skirmishes, in which [illegible] sively fall into the hands of the invaders. Many of these [illegible] would prefer to [illegible] with the [illegible], [illegible]

[illegible]

[illegible] Ashdod, near Simoom.

[illegible] Drawn by Boudier [illegible]

[illegible]

[illegible] the branches of Ephraim and Manasseh. Ephraim [illegible] of the old [illegible] such as Ramah, Bethel and Shiloh, and it was at the latter spot that they deposited the ark of the covenant. Manasseh settled in the south of Ephraim, in the valley and plains of the Jordan, and to Issachar was assigned the heights which overlook the plain of Jezreel. Four of the less important tribes, Issachar, Asher, Naphtali and Zebulun, [illegible] as far north as the borders of Tyre and Sidon, behind the Phoenicians. At first, they were prevented by the Canaanites and Amorites from spreading over the plain, and had to confine themselves to the mountains. All the fortresses commanding the passes of Jabin, on Carmel, Megiddo, Tabor, Taanach, Jezreel, Endor and Bethshean remained in their hands, and there was an impassable barrier between the Hebrews of the south and their brothers of Ephraim. The Danites, a very large tribe, had a restless spirit. They often tried to assert themselves in the west of Judah, between Judah and Joppa, but were so harassed by the Amorites, that they were content to shut themselves with the possessions they had left, and to Zorah, Shaalbim and Eshtaol. The foreign peoples of the Sephelah and the Canaanite cities of the north all preserved their autonomy. The Israelites were no longer [illegible] against them wherever they had sufficient space to put into the field large bodies of infantry or to use their war-chariots. Finally, it was before impossible to overcome them, the tribes were forced to remain cut off from each other in three isolated groups of unequal extent, which they were unable to move. In the centre were Joseph, Benjamin and Dan; in the south, Judah, Levi and Simeon; with the Issachar, Asher, Naphtali, and Zebulun lay to the north.

The period following the occupation of Canaan constituted the heroic age of the Hebrews. The sacred writings agree in showing that the tribes which beyond the twelve tribes together were specially chosen, whose tribes of Israelites to God were related with the growth of the [illegible] generations, which to Moses or Joshua were merely names. The conquerors dwelt among the Canaanites; the Hittites and the Amorites and the Jebusites and the

[illegible]

[illegible] and they took their daughters to be their wives and gave their own daughters to their sons, and served their gods. And the children of Israel did that which was evil in the sight of the Lord their God, and served the Baalim and the Ashtaroth." When they had once abandoned their ancient faith, political unity was not long preserved. War broke out between one tribe and another, the strong allowed the weaker to be oppressed by the heathen, and were themselves often powerless to relieve, their own independence. In spite of the thousands of men among them, all able to bear arms, they fell an easy prey to the first comer; the Amorites, the Ammonites, the Moabites, and the Philistines, all oppressed them in turn, and repaid with usury the ills which Joshua had inflicted on the Canaanites. "Nevertheless

nevertheless they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned aside quickly out of the way wherein their fathers walked obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groaning by reason of them that oppressed them and vexed them. But it came to pass, when the judge was dead, that they

[illegible]

[illegible] a cluster of semi-barbarous hordes to a settled nation ripe for monarchy.

The first of these episodes deals merely with a part, and that the least important, of the tribes settled in Central Canaan.* The destruction of the Amorite [illegible] been as profitable to the kinsmen of the Israelites, Ammon and Moab, as it had been to the Israelites themselves. The Midianites had followed in the wake of the Hebrews through all the surrounding regions of the Dead Sea; they had pushed on from the banks of the Arnon to those of the Jabbok, and at the time of the Judges were no longer content with harassing merely Reuben and Gad. They were a fine race of warlike, well armed Bedawins. Jericho had fallen into their hands, and their King Eglon had successfully secured the entire hill-[illegible]

[illegible]

* That these merely broke a dominant from fathers to sons to weaks of [illegible] settled dynasty." The chronology of the *Book of Judges* [illegible] century and a half, from est. 1250 to 1050 B.C.

[illegible] quoted (Judges iii. 8-11) is by many critics rejected as spurious.

Gilgal,' and were sale beyond the [illegible] country. Ehud [illegible] presenting himself before the palace of Eglon in the attitude of a suppliant, announced that he had a secret message to the king, which the [illegible] commanded [illegible], and ordered the servants to leave him with the king, [illegible] his [illegible] part in [illegible] 'And Eglon said, I have a message from God unto thee.' And he arose out of his seat. And Ehud put forth his left hand, and took the sword from his right thigh, and thrust it into his belly: and the hilt also went in after the blade; and the fat closed upon the blade, so that he did not draw the sword out of his belly; and it came out behind.' The fat closed too fast and scalded. Now while he was gone out, his servants came, and, [illegible] the door of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.' But by the time they had found no entrance, and had [illegible] Gogel, and was safely [illegible] the tribes of Benjamin assembled to hold the Jordan against the hordes of Moabites scattered over the plain of Jericho, and [illegible] which the invaders attempted to reach the hill country of Ephraim. Almost at the same time the tribes in Galilee had a narrow escape from a similar formidable enemy.[1] They had for some time been under the Amorite yoke, and the sacred writings represent them at this juncture as oppressed either by Sisera of Harosheth-ha-Goyim or by a second Jabin, who was able to bring nine hundred chariots of iron into the field. At length the prophetess Deborah, in fulfilment, sent to Barak of Kadesh a command to assemble his people, together with those of Zebulon, in the name of the Lord,' she bade him, the contingents of Issachar, Naphtali and Manasseh to meet him at the foot of Tabor, where the united hosts amounted to three-quarters thousand men. Sisera

[1] [illegible]

[illegible]

who commanded the Canaanite force, attacked the Israelite army between Taanach and Megiddo in that point of location which has often served as a battlefield during the Egyptian campaigns. It would appear that heavy rains had swollen the streams, and thus prevented the chariots from rendering their expected service in the engagement; at all events, the Israelites were victorious and Sisera escaped with the utmost speed towards Hazor. The people of Hazor constituted his retreat but a remote named Jael, the wife of Heber, treacherously killed him with a blow from a tent-pin, which he was to the [illegible] or among. The exploit was commemorated in a song, the composition of which is still [illegible] to be [illegible] book. For [illegible] the [illegible] to the Lord, [illegible] for that the people offered themselves willingly, bless ye the Lord. Hear, O ye kings; give ear, O ye princes; I even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.[1] The poet then [illegible]

[illegible]

[illegible] Judges iv. 11. [illegible] Judges iv. 11 [illegible] Jael also [illegible] the tent-pin into his temple. [illegible] in conflict with Judges iv. 11 [illegible]

[1] Judges v. 2, 3 (R.V.)

[illegible] people, [illegible] Deborah and Barak were [illegible] the tribes [illegible] took part in the conflict as [illegible] who [illegible] to the appeal. "Then came down a remnant [illegible] and the people [illegible] Out of Ephraim came down those whose root is in Amalek; after you, Benjamin, among your people; from Machir came down commanders, and from Zebulun those who carry the marshal's staff. And the princes of Issachar were with Deborah; as was Issachar, so was Barak; into the valley they rushed forth at his feet. By the watercourses of Reuben there were great resolves of heart. Why did you remain among the sheepfolds, to hear the piping for the flocks? At the watercourses of Reuben there were great searchings of heart. Gilead dwelt beyond Jordan; and Dan, why did he remain in ships? Asher sat still at the haven of the sea, and dwelt by its creeks. Zebulun was a people that jeoparded their lives unto the death; and Naphtali upon the high places of the field. The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river Kishon swept them away, that ancient river, the river Kishon. O my soul, march on with strength. Then did the horse-hoofs stamp by reason of the prancings, the prancings of their mighty steeds. Curse ye Meroz, said the angel of the Lord, curse ye utterly its inhabitants; because they came not to the help of the Lord, to the help of the Lord against the mighty. Blessed above women be Jael, the wife of Heber the Kenite, blessed be she above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the tent-pin, and her right hand to the workman's hammer; and she smote Sisera, she smote off his head, when she had pierced and struck through his temples. At her feet he sunk, he fell, he lay down; at her feet he sunk, he fell; where he sunk, there he fell down dead. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariots? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped, have they not divided the spoil? A damsel, two damsels to every man; Sisera a spoil of divers colours, a spoil of divers colours of embroidery, two of divers colours on the neck of the spoil? So let all Thine enemies perish, O Lord; but let them that love Him be as the sun when he goeth forth in his strength."[illegible]

It was the first time, so far as we know, that a woman of the Israelite

[illegible]

tribes continued together for some [illegible] after their [illegible] to the desert [illegible] and the success which followed from their united efforts [illegible] one would think to have encouraged them to maintain such a union, but it [illegible] to be to be free from [illegible] independence was [illegible] to permit of the continuance of the coalition. Manasseh

restricted in its development by the neighbouring Canaanite tribes, was forced [illegible] a more congenial neighbourhood to the east of the Jordan, not [illegible] to east, in the land of Gilead, but to the north of the Yarmuk and its northern affluents in the east region extending to the mountains of the Hauran. The families of Machir and Jair migrated one after the other to the east of the Lake of Gennesaret, while that of Nobah proceeded as far as the lands of Kenath, and thus formed in this direction the extreme outpost of the children of Israel. These famous chieftains formed themselves into new tribes, for they were mindful of their affiliation to Manasseh and [illegible] I leaved the river [illegible] regard themselves still as belonging to it. The prosperity of Ephraim and

[illegible]

[illegible]

[illegible]

[illegible] that it was in the neighbourhood of [illegible]

[illegible] Kenan, [illegible] the south

[illegible]

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[1] Judges viii. 29-31.

[2] *The Book of Judges* [illegible]

Judges viii. 30, 31.

[illegible]

[illegible] Shechem died also, about a thousand men and women." This summary will [illegible] [illegible] Shechem [illegible] the city and tower, and was also [illegible] the people of

[illegible]
[illegible] Shechem, not all pl. 21
[illegible]

[illegible]

the city had taken refuge, when a woman threw a millstone down upon his head "and brake his skull." The narrative tells us that feeling himself [illegible] wounded, he called his armour-bearer to him and said, "Draw thy sword, and kill me, that men say not of me, A woman slew him." His armour-bearer consented with him, and the ancient chronicler recognises in the [illegible] a just punishment for the atrocious crime he had committed in slaying his half-brothers, the seventy children of Jerubbaal.[3] His fall may be [illegible] of his peculiar position: the resources upon which he relied were inadequate to secure to him a supremacy in Israel. Manasseh, now deprived of [illegible] and [illegible] sons, became still further estranged and an easy prey to its rivals. The divine writings record in several places the [illegible] attacked by the [illegible] tribes in their conflict with their enemies. They describe how a certain Jephtah [illegible] himself in a struggle against the Ammonites,[4] but his triumph led to the loss of his daughter, who in the sacrificial [illegible] could now be held only [illegible] before the battle.[5] These were, however, comparatively unimportant episodes in the general history of the Hebrews

[illegible] "[illegible] to may be theirs."

[illegible]

[illegible] other data.

[illegible] de Israélites, pp. 189, 190.

[illegible]

[illegible]

By a [illegible] Pharaoh a new city, and have [illegible] to the [illegible] of [illegible] the Hyksos [illegible] the Egyptians [illegible] Philistines [illegible] the Zakkala [illegible] Asia [illegible] from the Mediterranean by a [illegible] [illegible] with a [illegible] [illegible] Asia [illegible] the [illegible] [illegible] the Egyptian [illegible] a [illegible]

[illegible]

[illegible] the beginning of the XXIst dynasty

[illegible]

[illegible] expeditions on their own account [illegible]

[illegible]

along the coasts of Phœnicia.[1] Ekron and Gath kept watch over the eastern side of the plain at the points where it was most exposed to the attacks of the people of [illegible] slaves, and servants to [illegible] The foreign warriors soon changed their mode of life in contact with the indigenous inhabitants; daily intercourse, followed up by marriages with the daughters of the land, led to the substitution of the language, manners, and religion of the surrounding race for those of their mother country. [illegible] to their [illegible] At the end of [illegible] could only speak the Canaanite tongue, in which [illegible] still continued to survive.[2] Local gods were [illegible] such as Marna and Dagon at [illegible] Dagon at Ashdod, Baalzebub at Ekron, and [illegible] and their mode of worship, with its [illegible] deities and obscene rites, [illegible]

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[1] [illegible] of a Philistine fleet belonging to Ascalon. [illegible] to which this head belongs.

[illegible]

[2] [illegible]

[illegible]

[illegible]

[illegible] accounts for their association with the Philistines

[illegible] was considerable, for [illegible] [illegible] the great centres [illegible]

[illegible]

[illegible] the Nile [illegible] made themselves masters; the remainder fell on the land routes, and passed [illegible] through [illegible] possession of the tract of land which lies between the [illegible] [illegible] all the [illegible] The third of these routes was that which crosses Mount Carmel [illegible] and passed up [illegible] the [illegible] and [illegible] at intervals by other secondary roads [illegible] that which [illegible] [illegible] the [illegible] out from the [illegible] to [illegible] and [illegible] respectively [illegible] example [illegible] the Egyptians [illegible] the great [illegible] in their hands and [illegible] transit [illegible] as far as the [illegible] their [illegible] to their [illegible] taken [illegible] by the [illegible] before them.

[illegible] Mohamed Habia, from which this cut is taken.

[illegible] position [illegible] regarding [illegible] contact [illegible] the latter had [illegible] possession of [illegible] among the mountains [illegible] the Dead Sea, had [illegible] which [illegible], and consequently [illegible] marriages between the Hebrews and these peoples. [illegible] that the [illegible] when he designed to associate with Shuah [illegible] the father of the [illegible]. [illegible] how Judah [illegible] separated from his brethren [illegible] Adullamite whose name was Hirah," and that here he [illegible] with Shuah [illegible] he had three sons. With Tamar, [illegible] he had accidental intercourse, and two [illegible] Perez and Zerah, the ancestors [illegible] were born of [illegible]. Edomites, Arabs and Midianites were associated with the [illegible] for example Kain, Caleb, Othniel, Kenaz, [illegible], and [illegible] the Kenites took the first place among them, and played an important part in the history of the conquest of Canaan. It is related how [illegible] the spies [illegible], but [illegible] the three sons of Anak—Sheshai, Ahiman, and Talmai—and had [illegible] his daughter Achsah in marriage to him who should capture [illegible]. [illegible] to be his youngest brother Othniel, who captured the city, and at the same time obtained a wife. Caleb another [illegible] a position [illegible] the [illegible] Arad [illegible], they [illegible] for [illegible] the [illegible] of Simeon [illegible] the [illegible] for the most part, and [illegible] for a [illegible] the province of Arad, [illegible] which [illegible] that [illegible] king of the [illegible] and his kings [illegible] their [illegible] and [illegible] great [illegible] off [illegible]

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[1] For Stade's view as to the late development of Judah, see Gesch. des Volkes Isr. [illegible]

[illegible]

[illegible] THE MAIN OF THE [illegible]

[illegible]

[illegible]

[illegible]

in the way, [illegible] that their brother [illegible]. The [illegible] position they had taken [illegible] them to protect [illegible] against [illegible] the Aramæans.

[illegible] Benjamin as their outer bulwark. Benjamin, like Dan, was one of the tribes which [illegible], but compensated for

[illegible]

the smallness of their [illegible] courage and tenacity of character [illegible] Ephraim [illegible] [illegible]

[illegible]

[1] Drawn by Boudier, from photograph No. [illegible]

[2] [illegible] of the tribe, cf. Stade, Gesch. des Volkes Israel, vol. i. pp. 160, 162.

[3] Story of the Battle of Ephraim (Judges xix.–xxi.), to which [illegible] the massacre of the pillaging [illegible] by the [illegible]. The story [illegible] by some [illegible]

[illegible]

[illegible]

[illegible]

so great an interest did the people [illegible] that they continued to have recourse to it [illegible] occasion of national danger. The people of Ephraim and Benjamin having been defeated [illegible] between Ebenezer and Aphek, they brought [illegible] to the battle-field that its presence might [illegible] [illegible] the Philistines were [illegible] at the [illegible] understood, "the Lord is come into the camp. Woe unto us! Who shall deliver us out of the hand of these mighty gods? . . . Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you." In response to this appeal, their troops fought so bravely that they [illegible] Israel. "And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon his seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man hasted, and came and told Eli. Now Eli was ninety and eight years old; and his eyes were set, that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, How went the matter, my son? And he that brought the tidings answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy."[1]

The defeat at Ebenezer completed at one stroke the ruin of the tribes of Central Canaan. The Philistines destroyed the sanctuary of Shiloh,[2] and placed a garrison at Gibeah to keep the Benjamites [illegible] from [illegible] the routes of the desert. It would even appear that they pushed their advance posts beyond Carmel in order to keep in check the independent Canaanite communities, such as Megiddo, Taanach, and Bethshan, and to control the [illegible] routes leading in the direction of Damascus, Tyre, and [illegible] Syria.[3] The Philistine power remained dominant for at least half a century. The Hebrew chroniclers [illegible] the [illegible] of these [illegible] oppressors, have left [illegible] account of this period, and [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

abandoned themselves to a [illegible] of [illegible] [illegible]. At that time, however, there lived a man who was able to inspire them with fresh hope. He was a priest of Ramah, Samuel, the son of Elkanah, who had acquired the reputation of being a just and wise judge in the towns of Bethel, Gilgal and Mizpah; "and he judged Israel in all those places, and his return was to Ramah, for there was his house, . . . and he built there an altar unto the Lord." [illegible] the whole Israelite [illegible] attributed with pride the deliverance of their race. The sacred writings relate how his mother, the pious Hannah, [illegible] had borne him [illegible] after years of childlessness, and had forthwith devoted him to the service of God. She took him to Shiloh at the age of three years, and there, clothed in a linen tunic and a little robe which his mother made for him herself, he ministered before God in the presence of Eli. One night it happened, when the latter was asleep in his place, and the lamp of God had not yet gone out, and Samuel was laid down to sleep in the temple of the Lord, where the ark of God was, that the Lord called Samuel; and he said, "Here am I." And he ran unto Eli and said, "Here am I; for thou calledst me." And he said, "I called thee not; lie down again." Twice again the voice was heard, and at length Eli perceived that it was the Lord who had called the child, and he bade him reply, "Speak, Lord; for thy servant heareth." From henceforward Yahveh was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." Twenty years after the [illegible] death of his master [illegible] that the moment had come to throw off the Philistine yoke. He [illegible] the people to put away their [illegible], and he assembled them at Mizpah [illegible] from their [illegible]. The Philistines [illegible] of this [illegible] for the [illegible] of [illegible] [illegible]. And [illegible] the [illegible] of Israel [illegible] they were afraid of the Philistines. And Samuel took a sucking lamb and offered it for a whole burnt offering unto the Lord; and Samuel cried unto the Lord for Israel; and the Lord answered him." The Philistines, [illegible] by the [illegible] which [illegible] were [illegible] on the very spot where they had triumphed [illegible] and the [illegible] to the [illegible]. "Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us." [illegible] [illegible] the Amorites, [illegible] the [illegible] territory

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[illegible]

of the [illegible] seems to have developed at a later period.

they [illegible] conquered. This passage in which Samuel is said to have [illegible] tells us a few details that [illegible] the people and [illegible] by the fact that [illegible] and [illegible] away all their weapons. "Now there was no smith throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears, and [illegible] to repair the [illegible] of Israel was forced to go down to the Philistines to sharpen his share, and his coulter, and his axe, and his mattock." [illegible] of the Mitanni had already been the [illegible] of the [illegible] and Hittites. Although the Philistines [illegible] Israel [illegible] of Southern Canaan [illegible] the [illegible] of [illegible] and [illegible] of [illegible] and [illegible] the result was proportionate to the [illegible] and rate.

The Mitanni [illegible] that it was [illegible] three [illegible] but that "Saul also [illegible] conquered the whole kingdom [illegible]." Bengtson [illegible] that these [illegible] were [illegible] powerful [illegible] and [illegible] family. Saul, the [illegible] of Israel, was possessed of extraordinary [illegible] and [illegible] property, and was noted for his personal beauty. He "[illegible] was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." He had already [illegible] and two [illegible] the eldest of whom, Jonathan, was well known as a skilful and [illegible] of arms. Saul's [illegible] was such that his kinsmen [illegible] to his [illegible] as to a hero whose [illegible] were [illegible]. The Mitanni had [illegible] Israel, and the land was [illegible] Saul [illegible] to their [illegible] forced to [illegible] and [illegible] upon them, that [illegible] they did [illegible] attempt [illegible]. He was [illegible] the Hittites or Israelitish [illegible] to the Mitanni [illegible]

[illegible]

on the morrow of his victory. We learn from the sacred writings that Samuel's influence had helped to bring about the revolt. It has been shown how [illegible] that Saul was to be chosen, and that he had anointed him and set him before the people as the [illegible]; the scene of this must have been either Mizpah or Gilgal.[1] The sovereign of a sovereign who possessed the allegiance of all Israel could not fail to arouse the suspicions of their Philistine oppressors; Jonathan, however, anticipated their attack and captured Geba.[2] The five kings at once despatched an army to avenge this loss; the main body occupied Michmash almost opposite to the stronghold lost to them, while three bands [illegible] over the country, ravaging it [illegible] with orders to attack Saul [illegible]. The latter had only a handful of men, with whom he was ill-fitted to face so large a force, besides which he was separated from the enemy by the Wady Suweinit, here narrowed almost to a gorge between two precipitous rocks, and through which no army [illegible] could penetrate without running the risk of exposing themselves [illegible]. Jonathan, however, resolved to attempt a surprise, [illegible] accompanied only by his armour-bearer.[3] "There was a rocky crag on the one side, and a rocky crag on the other side: and the name of the one was Bozez, and the name of the other Seneh. The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba." The two men descended the side of the gorge, on the top of which they were encamped, and prepared openly to climb the opposite side. The Philistine sentries thought they were deserters, and said as they approached: "Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me: for the Lord hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew them after him. And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were half a furrow's length in an acre of land." From Gibeah, where Saul's [illegible] of what was passing, the Philistine [illegible]. Saul gave

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[1] [illegible] in the text of the LXX. [illegible] Saul [illegible] till after the return from the campaign.

[2] [illegible]

[3] [illegible]

THE [illegible] NOT

Drawn by Heuffler, from photograph No. 102 of the Palestine Exploration Fund.

that a surprise had taken place, and routed all upon the enemy. The Philistines were routed from their position and pursued [illegible] Beth-car as far as Ajalon.[illegible] This constituted the actual birthday of the Israelite monarchy. Israel, the whole House of Joseph—Ephraim and Manasseh—and Benjamin harassed its rival, and were Saul's strongest supporters. We do not know how far his influence extended northwards; it probably stopped short at the [illegible] neighbourhood of Mount Tabor, and the Galilaeans either refused to submit to his authority, or acknowledged it merely in theory. In the south the tribes of Judah and Simeon were not long in rallying round him and their neighbours the Kenites with Caleb and Jerahmeel, soon followed their example. These settlements, however, appear to have been somewhat half-hearted in their allegiance to the Benjamite king; it was not strong to have gained their adhesion, a stronger tie was needed to attach them to the rest of the nation. Saul endeavoured to get rid of the line of Canaanite cities which isolated them from Ephraim, but he failed in the effort; we know not if in what time, and his attempt produced no other result than to arouse against him the hatred of the Jebusites, Gibeonites, and Gezerites.[illegible] He did his best to watch over the security of the new subjects and protected them against the Amalekites, who were constantly harassing them. Their king, Agag, happening to fall into his hands he killed him, and destroyed several of their principal towns, thus inspiring the remainder with a salutary terror.[illegible] Some critics think that all the victories attributed to him—over Moab, Edom, and even the Aramaeans of Aleppo—were not won by his own sword, and that some of the projects and conquests of David have been transferred to his name. At any rate, the constant harassment of the Philistines could not have left him much time for fighting in the north and east of his dominions. Their defeat at Geba was by no means a decisive one, and they quickly recovered from the blow; the conflict with them lasted to the end of Saul's reigning and throughout the whole time perhaps he never lost an opportunity of harassing his enemy.[illegible]

[illegible] expedition against Hazarmaveth.

[illegible]

[illegible] Milik (Melech) and must have substituted Jah or Jahveh.

[illegible] same as that of the Phoenicians described supra, p. 76.

[illegible]

[illegible]

Bonnaudes, more than one of whom doubted whether it would not be to their advantage to transfer their allegiance from the aged king to this more youthful heir. Soon good news of their determination, and one day when he was sitting, spear in hand, under the tamarisk at Gilbean, he triumphantly upbraided his servants, and pointed out to them the folly of their fears. "Hear, now, ye Bonnaudes, with the aid of Jesse give every one of you five sheep-yards, will he make you all captains of thousands and captains of hundreds?" Ahimelech was selected as the victim of the king's anger. Encouraged by Doeg, Saul's steward, he was put to death and all his family, with the exception of Abiathar, one of his sons, perished with him. As soon as it became known that David held the hill-country, a crowd of adventurous spirits flocked to place themselves under his leadership, anticipating, no doubt, that spoil would not be wanting with so brave a chief, and he soon found himself at the head of a small army, with Abiathar as priest and the ephod, rescued from Nob, in his possession. The country was favourable for their operations, it was a perfect labyrinth of deep ravines, communicating with each other by narrow passes, by paths winding along the edges of precipices. Isolated rocks or eminences

[illegible]

THE COAST OF JUDAH

[illegible] only by rugged ascents [illegible] assault. Later [illegible] caves offered a [illegible] place to those who were familiar with their windings. One day the little band descended to the towers of Keilah, which they succeeded in wresting from the Philistines, but no sooner did they learn that Saul was on his way to meet them than they took refuge in the south at Jeshimon, in the neighbourhood of Ziph and Maon, between the mountains and the Dead Sea.[1] Saul, already irritated by his rival's successes, was still more galled by being aware on the point of capturing him and yet always getting [illegible] from his grasp. On one occasion, when the king had retired into a cave for the night, he found himself at the mercy of his adversary. The latter, however, respected the sleep of the royal master and contented himself with cutting a piece of his mantle.[2] On another occasion David, in company with Abishai and Ahimelech the Hittite, took a spear and a pitcher of water from the king's bedside.[3] The inhabitants of the country were not equally loyal to David. Those of Ziph, whose towns were taxed to support the royal court, plotted to betray him up to the king; while Nabal of Maon roughly refused him food.[4] Abigail, alarmed for her husband's evil fortune, by a speedy [illegible] [illegible] supplied

[illegible] Dead Sea [illegible] The region [illegible] are the mountains of Moab, beyond the Dead Sea.

[illegible] David's [illegible]

[1] [illegible] Thought by some writers to be of much later date.

[2] 1 Sam. xxiv. 1–7.

[3] 1 Sam. xxvi. 11–24, xxvi. 1, 2.

[illegible] David was in [illegible] disarmed, by his tactics by her treachery, and [illegible] would [illegible] to be [illegible] [illegible] the most powerful of that part of the country and policy [illegible] suggested the alliance.[1]

Skirmishes were not near, yet between the king's troops and [illegible] as we might at first be inclined to believe [illegible] at times there was a [illegible] to [illegible] they never actually ceased and the [illegible] between his kinsmen and the Philistines. David [illegible] to deal with a party except by making [illegible] with the other. As [illegible] the Philistines near Mareshah [illegible] David from the king [illegible] David had [illegible] himself to be [illegible] Achish, king of Gath, to whom he [illegible] to settle as a vassal at Ziklag, in consideration [illegible] David's defeating the [illegible] Saul [illegible] to try and [illegible] [illegible] Jotbah the [illegible] which bound the [illegible] tribes who had hitherto never acknowledged his authority. He may or may not have [illegible] merely to his [illegible] and [illegible] to his own profit [illegible] the Philistines, who had [illegible] the [illegible] right to [illegible] [illegible] two principalities among them being the Hebrews. David [illegible] the [illegible] of Achish. The [illegible] of these engagements [illegible] Achish to [illegible] David retreated to Ziklag, [illegible] and [illegible] everywhere. The Amalekites had [illegible] advantage of the [illegible] the Hebrews to avenge themselves [illegible] the women and [illegible] David [illegible] out on a [illegible] track, [illegible] just beyond the [illegible] of Besor and [illegible] from the [illegible] in [illegible] booty they had collected [illegible] the south to [illegible] Hebron [illegible] to place. [illegible] of the spoil among those [illegible] which had shown [illegible] to himself

[1] 1 Sam. xxv. 2-42.

[illegible] 1 Sam. xxvii. 27, 28

[illegible] to decide the sovereignty of the King of Israel.

[illegible]

[illegible] Hormah, and Hebron.* While he thus kept up his early relations with those who might [illegible] he attempted to [illegible] Saul was making an expedition against the Philistines, but only to meet with failure. He had been unsuccessful in repulsing them, so he kept to the mountain districts where the [illegible] made up for their lack of numbers and the inferiority of their arms. But he soon proved strong enough to take up a position on the hills of Gilboa, where gentle slopes allowed him to oppose to the greater [illegible] of the heavy Philistine chariots. They attacked the Israelites from the Shunem side, and swept all before them. Jonathan perished in the conflict, together with his two brothers, Malchishua and Abinadab. Saul, also wounded by an arrow, begged his armour-bearer to take his life, but on his persistently refusing, the king killed himself with his own sword. The victorious Philistines cut off his head and those of his sons, and placed their armour in the temple of Ashtaroth, while their bodies, thus despoiled, were hung up on the walls of Bethshan, whose Canaanite inhabitants had made common cause with the Philistines against Israel. The people of Jabesh-Gilead, who had never forgotten how Saul had saved them from the Ammonites, hearing the news, marched all night, crossed the Jordan, and brought them back

[illegible]

to their [illegible] where they buried them, and fasted seven days as a sign of mourning.[1] David afterwards disinterred those bones, and laid them in the burying-place of the family of Kish at Zela, in Benjamin.[2] The tragic end of their king made a profound impression on the people. We read that before entering on his last battle Saul was given over to a gloomy fatalism, to despair, to the despair of Judas. Lot had consulted God in vain, neither by dreams, nor by Urim, nor by prophets. The aged Samuel had passed away at Ramah, and had apparently never seen the king after the night of David. Saul now betook himself at last to prophet in his despair, and sought to recall him from the tomb to obtain counsel. The king had banished from his land all wizards and necromancers, but his servants brought him word that at Endor there dwelt a woman skilled in calling the dead. Saul disguised himself, and, accompanied by two of his retainers, went to find her. [illegible] overcoming her fear of punishment, and persuaded her to make the evocation. "Whom shall I bring up unto thee?" "Bring up Samuel." And when the woman saw Samuel she cried with a loud voice, saying, "Why hast thou deceived me? for thou art Saul." And the king said unto her, "Be not afraid: for what sawest thou?" "I saw gods ascending out of the earth." "What form is he of?" "An old man cometh up, and he is covered with a mantle." Saul immediately knew Samuel, and prostrated himself with his face to the ground before him. The prophet, as rather like after death as in his lifetime, had no word of comfort for the doomed man who had disobeyed his repeated orders. "The Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David, because thou disobeyedst not the voice of the Lord, . . . and to-morrow shalt thou and thy sons be with me. The Lord also shall deliver the host of Israel into the hands of the Philistines." We earn, after now David, at Ziklag, on hearing the news of the disaster and defeat of his people, and had composed a funeral dirge, known as the "Song

[illegible]

[1] Some MSS. read "Ramah" instead of "Zela" in this place; many critics reject the second version.

[2] 2 Sam. xxi. 12–14.

[illegible]

of the Bow, which the people of Judah committed to memory in their childhood: "Thy glory, O Israel, is slain upon thy high places! How are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph! Ye mountains of Gilboa, let there be no dew, nor rain upon you, nor fields of offerings: for there the shield of the mighty was vilely cast away, the shield of Saul, not anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in death they were not divided."

The Philistines occupied in force the plain of Jezreel and the passes leading from it to the lowlands of Bethshan: the Israelites abandoned the villages which they had occupied in those districts, and the gap between the Hebrews of the north and those of the centre grew wider. The formidable [illegible] of Saul's army, [illegible] on the eastern bank of the Jordan, but found no [illegible] to rally [illegible]. The [illegible] by the [illegible] [illegible] would [illegible] for [illegible] to [illegible] a [illegible] down, and even the [illegible] of the [illegible] who [illegible] might have [illegible] with a [illegible] and [illegible] to the test, to [illegible] the duties [illegible] the [illegible] of which he was [illegible]. And yet the advantages of a [illegible] form of government had been so [illegible], that during the reign of Saul, that it never for a moment occurred to his former subjects to revert to [illegible] institutions. The question which troubled them was not whether they were to have a king, but [illegible] was to be the [illegible]. Saul had [illegible] sons, [illegible] Abner, the ablest of his captains, [illegible] the throne [illegible] of his [illegible] [illegible] whom

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[illegible]

[illegible] ter of Aiah, had borne like two sons, Armoni and Mephi [illegible]

[illegible]

position was at [illegible]. Above the whole, established [illegible] at Mahanaim, to the least [illegible] of Gilead. The [illegible] of Israel, [illegible] the tribe of Benjamin, [illegible] put into [illegible] King, but [illegible] of Israel [illegible] the same points at the beginning of the previous [illegible] [illegible] tion and [illegible] from [illegible] of the [illegible]. But at last there [illegible] from the [illegible] such who [illegible] worthy to be [illegible] among the mighty men of Israel, now [illegible] and [illegible] resolute leader of the [illegible] David [illegible] stepping into the place of [illegible] had [illegible]. [illegible] solution [illegible] while [illegible] with a [illegible] the [illegible] people exposed [illegible] to the [illegible] and [illegible] of the [illegible] protection [illegible] quitted [illegible] to Hebron [illegible] to proclaim [illegible] King. [illegible] the tendency of the Hebrew [illegible] to drift apart [illegible] Judah, [illegible] Israel, [illegible] up the position [illegible] the tribes, on the borders of the Jordan, the [illegible] was [illegible] as the [illegible] of Judah, to the south, between the Dead Sea and the Shephelah. Abner [illegible] to [illegible] the [illegible] to the [illegible] to Israel [illegible] and [illegible] to Judah who [illegible] David's [illegible] that the conduct [illegible] by the [illegible] of putting the [illegible] of the tribes of Judah [illegible] equal number of the leaders of the [illegible]. The [illegible] of Judah are said [illegible] by the [illegible] forces, but not [illegible] by the [illegible] and the [illegible] [illegible]. [illegible] to be [illegible] of the [illegible] and [illegible] Ragon, [illegible] of [illegible]. Abner [illegible] of [illegible] and [illegible]. The [illegible] to the [illegible] were [illegible] of open [illegible]. The [illegible] of a [illegible] [illegible] [illegible] Abner [illegible] was [illegible] to [illegible] the [illegible] and [illegible] the [illegible] of his [illegible]. Joabal [illegible] his [illegible] and [illegible] [illegible]. Abner [illegible] with David, with the [illegible] [illegible] of [illegible] [illegible] which [illegible] but [illegible] [illegible] the way to Hebron with an escort of [illegible]. He was [illegible] [illegible] [illegible] was [illegible] to depart [illegible] in order to complete [illegible] negotiations with the [illegible] elders, Joab, returning [illegible] an expedient [illegible] the gateway [illegible]. David [illegible] Joab [illegible] and [illegible] [illegible]

[illegible]

[illegible] ch. 13-22, ch. 1

[illegible] in the [illegible] days when he fled before Saul and was [illegible] to point [illegible] by the knowledge he possessed of them to elude the attacks of the Philistines. He began a sort of guerilla warfare in the conduct of which he seems to have been without a rival and harassed in on three occasions [illegible] hordes of Philistines. He did not spare himself and treated [illegible] own life, but he was of small stature and not very powerful, so that his sport often [illegible] his strength. On the occasion, which we had observed [illegible] to the city and was weary with striking he was in great peril of being killed by a giant Philistine with [illegible] Abishai [illegible] from the [illegible] which he had [illegible] for [illegible] he was not allowed to go [illegible] take on the fight [illegible]. On another occasion, [illegible] Adullam [illegible] to [illegible] the well water of Bethlehem and asked who [illegible] down and fetch [illegible] water from the well by the gate of the town. Three of his mighty men, [illegible] Shammah, [illegible] through the [illegible] of the Philistines and succeeded in bringing it. But he refused to drink the few [illegible] they had brought, [illegible] the [illegible] shall I drink the blood of the men that went in jeopardy of their lives? Those [illegible] of the two bodies were of frequent occurrence. It was [illegible] that [illegible] the battle [illegible] for David also the giant [illegible] at Gath. At length David was [illegible] to break his way through the [illegible] in the valley of Rephaim, thus [illegible] open the road to the south. How he [illegible] with the [illegible] contingent, and [illegible], was it [illegible] to give [illegible] to David again [illegible], at [illegible] his [illegible] to Gezer? None of these [illegible], however, was of a character [illegible] character. Long the struggle [illegible] dragged on year after year, at [illegible] at last [illegible] to end, there was [illegible] out of [illegible] the Hebrews completely [illegible] their [illegible], but the Philistines [illegible] to have lost any part of their [illegible], and apparently [illegible] of all that they had previously held. But [illegible] this [illegible] in their position was [illegible]

[illegible] II

[illegible]

[illegible] Tib, ugers, and note 1.—Tr.)

[illegible]

which it was before. Their control of the plains of Jezreel was lost to them for ever, and with the revolution which they had found from passing towards the Hebrews transferred to themselves the scene of their former masters and were so much the richer at their expense. In the first place this was a more dangerous thing than twenty revolts would have been to Benjamin or Judah. The modern spirit has not died out among the Israelites, and they were still capable of any action which did not require sustained effort. But lack of resources prevented them from entering on a struggle for length, and anywhere they may at most have had of exercising a dominant influence in the affairs of Southern Syria and passed away. Under the restoring hand of Egypt they returned to their rank as a second-rate power, just strong enough to compete with neighbours with respect but too weak to extend its court by annexing their territories. Though they might at first have gone David treated by conferring at intervals the possession of an enclosing citadel, which was a place of arms and one of the districts which lay beyond the frontier, thus were a bulwark against permanent incursions of the contented subjects of his kingdom.

But such a thing sufficiently to take their place and set up in Southern Syria a sovereign state around which the whole nothing material of the country, at range dwell with united force. The disasters of the last war had clearly shown the disadvantages of the central position in regard to the both of the nations. The gap between Ekron and the Jordan which separated Israel from Moab, Edom, at all events, to allow of a population of two millions of which the country could have had an army. Philistia were to be avoided. It is true that the Israelites and their allies acknowledged the sovereignty of Ephraim, and formed a sort of confederacy with between the princes, but it was impossible to rely on their fidelity as long as they were exposed to the attacks of the Philistines in their rear. As soon as the return of David freed them and nothing more is heard from the Philistines, he turned his attention to Jerusalem. The city stood on a deep and steep hill, some two miles in circumference, from the north, along which two valleys of considerable length. That of the Kedron, in the east, begins as a simple depression, but gradually becomes deeper and narrower as it runs towards the south. About a mile and a half from its commencement it is bending more than a bow-shot, and by precipitous rocks, which for some days after the winter rains are turned into the bed of a torrent. During the remainder of the year a number of

[illegible]

palace, and subsequently to the town itself.

[illegible]

springs which well up at the bottom of the valley, furnish an abundant supply of water to the inhabitants of Israel. Solomon's at Hebron.[illegible] The valley widens out again near En-Rogel and affords a channel to the Wady of the Cisterns of Hinnom, which bounds the plateau on the west. The intermediate space has for a long time been more than an undulating plain at present covered by the houses of modern Jerusalem. In ancient times it was traversed by a depression in the ground, since filled up, which ran almost parallel with the Kidron, and joined it near the Pool of Siloam.[illegible] The acropolis of the Jebusites stood on the summit of the headland which rises between these two valleys, the Tyropœon Valley itself being at the extremity, while the Mill lay farther to the north on the hill of Scopus behind a ravine which ran down at right angles into the valley of the Kidron.[illegible] An outlying suburb had gradually grown up on the lower ground to the west, and was connected by a stairway cut in the rock with the upper city. This latter was surrounded by ramparts with turrets, like those of the Canaanitish citadels which we constantly find depicted on the Egyptian monuments. Its natural advantages and efficient garrison had so far enabled it to repel all the attacks of the enemies. When David appeared with his troops, the inhabitants ridiculed his presumption, and were good enough to warn him of the hopelessness of his enterprise; a garrison composed of the halt and the blind, without an able-bodied man among them, would, they declared, be able successfully to resist him. The king, stung by their mockery, made a promise to his "mighty men" that the first of them to scale the walls should be made chief and captain of his host. We often find that impregnable cities owe their downfall to negligence on the part of their defenders; these concentrate their whole attention on the few vulnerable points, and give but scanty care to those which are regarded as inaccessible.[illegible] Jerusalem proved to be no exception to this rule; Joab carried it by a sudden assault, and received as his reward the best part of the territory which he had won by his valour.[illegible] In attacking

[illegible]

[illegible] Ez-Rogel, the "Traveller's Well," is now called Bir-es-Ayub.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] The account of the capture of Jerusalem [illegible]

[illegible] David's first [illegible] was probably to [illegible] troublesome [illegible] to a point [illegible] people from the other [illegible] advantage [illegible] Hebrew [illegible] so long as his power extended over Canaan and Judah [illegible] Situated as it was in the heart of the mountains, and in the wildness part of the country in which it stood, it [illegible] the natural centre to which the hosts and men of Judah must gravitate, and the point at which they might most easily be welded into a nation. It was, however, too far [illegible] to offer a convenient rallying point for a ruler who wished to bring the Hebrew communities scattered on both banks of the Jordan under the sway of a common sceptre. Jerusalem, on the other hand, was close to the crossing point of the roads which lead from the south [illegible] and from the Shephelah to the land of Gilead. It commanded nearly the whole domain of Israel and the [illegible] of hostile races by which it was surrounded. From the lofty crag, David, with Judah behind him, could enter away down upon Moab whose mountains shut him off from a view of the Dead Sea, or make a sudden descent on the seaboard by way of Bethlehem at the least sign of hostile intrigue among the Philistines or could push straight on across Mount Ephraim into Gilead. Issachar, Naphtali, Asher, Dan and Zebulun were, perhaps, a little too far from the seat of government, but they were secondary tribes, incapable of any independent action, and could yield without repugnance, but also without enthusiasm, to a king able to protect them from external foes. The future master of Israel would be he who maintained his hold on the posterity of Judah and of Joseph, and David could hope to find a more suitable place than Jerusalem from which to watch over the two rival houses at once and the same time.

The lower part of the town he gave up to the original inhabitants, the upper he filled with Benjamites and men of Judah. In Judah he had erected a royal palace on Mount Sion to which he now had summoned his warriors and his family. One thing only was wanting—a temple for his God. Jeroboam had his sanctuary at Dorah, and Saul had secured the services of Ahijah the priest of Shiloh. David was no longer satisfied with the ephod which had

[illegible]

been the channel of many wise counsels during his years of authority, and his struggles against the Philistines. He longed for some still more sacred object with which to identify the fortunes of his people, and by which to crown the newly gained prestige of his capital. It so happened that the ark of the Lord, the ancient talisman of Ephraim, had been lying since the battle of Ebenezer not far away, without a fixed abode, or regular worshippers. The reason why it had not been given victory on that occasion was that God's anger had been aroused at the misdeeds committed in His name by the sons of Eli, and desired to punish His people, who, it had been preserved from generation to generation, and the miracles which took place in its neighbourhood proved that it was still the seat of a supernatural power. At first the Philistines had, according to their custom, shut it up in the temple of Dagon at Ashdod. On the morrow, when the priests entered the sacred city, they found the statue of their god prostrate in front of it, his fish-like body overthrown, and its head and hands scattered on the floor; at the same time a plague of hard growth broke out among the people, and thousands of mice overran their country. The inhabitants of Ashdod made haste to transfer the ark to Gath, from Gath it was passed on to Ekron, it thus went the round of the five cities, its arrival being in each case accompanied by the same disasters. The soothsayers, being consulted at the end of seven months, advised that a golden offering should be offered up, and the ark restored to its rightful worshippers, accompanied by expiatory offerings of five golden mice and five golden tumours, one for each of the five repentant cities. The ark was placed on a new cart, and two milch cows with their calves drew it, being left to go without guidance from any hand, to the land of a certain Israelite at Beth-shemesh. The inhabitants welcomed it with great joy, but their curiosity overcame their reverence, and they looked within the sacred chest. Jehovah, being angered thereat, smote seventy men of them, and the warriors made haste to bring the ark to Kirjath-jearim, where it remained for a long time, in the house of Abinadab on the hill, under charge of his son Eleazar.[4] Kirjath-jearim is only about two leagues from Jerusalem.

[illegible]

[illegible]

[illegible] the Hebrew text, [illegible] the [illegible] mentioned on p. 729 of the present work.

[illegible]

David himself went thither, and setting "the ark of God upon a new cart," brought it away.[1] Two attendants, called Uzzah and Ahio, drove the new cart, "and David and all Israel played before God with all their might, even with songs, and with harps, and with psalteries, and with tambrels, and with cymbals, and with trumpets." An excellent leading, to see our consequences! A right thought, a possession to a standstill: the oxen stumbled, and their sacred burden threatened to fall. Uzzah, putting forth his hand to hold the ark, was smitten by the Lord, "and there he died before the Lord." David was disturbed at this teaching some unexpected dealing with a Deity who had thus seemed to punish one of His worshippers for a well meant and respectful act. He "was afraid of the Lord that day," and "would not remove the ark unto Jerusalem: but he carried it aside into the house of Obed-Edom the Gittite." Obed-Edom, of Gath, but finding that its host instead of experiencing any evil, was blessed by the Lord, he carried out his original intention, and brought the ark to Jerusalem. "David, girded with a linen ephod, danced with all his might before the Lord," and "all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet." When the ark had been placed in the tent that David had prepared for it, he offered up burnt offerings and peace offerings, and at the end of the festival there were dealt out to the people gifts of bread, cakes, and wine or flesh. There is inserted in the narrative an account of the conduct of Michal, his wife, who, looking out of the window and seeing the king leaping and playing, despised him in her heart, and when David returned to his home congratulated him ironically: "How glorious was the king of Israel to-day, who uncovered himself in the eyes of the handmaids of his servants!" David said in reply that it would rather be held in honour by the handmaids of whom she had spoken than amid the acts and scorned him with irony in her eyes, and the chronicler adds that "Michal the daughter of Saul had no child unto the day of her death."[2]

MODEL OF METAL.[3]

[1] [illegible] 1 Kings xiii. 29, 31.

[2] [illegible] from a sketch by [illegible] and Oldfield [illegible] the [illegible] 2 [illegible] Exod. [illegible] 1 Kings xiii. 29, 31.

[3] [illegible] "all world religions [illegible] of the world from going themselves up to it."

[4] [illegible] that he then humbled himself.—Ed.

The chief and the ark were assigned at this time to the care of two priests, Zadok, son of Ahitub, and Abiathar, son of Ahimelech, who was a descendant of Eli, and had never quitted David throughout his adverse vicissitudes. It is probable that the ephod had not disappeared, and that it had its place in the sanctuary; but it may have gradually fallen into neglect and may even have ceased to be the vehicle of oracular responses as in earlier times. The king was a stickler on important occasions to take part in the sacred ceremonies after the example of contemporary monarchs, and he had beside him at this time a priest of standing to guide him in the religious rites, and to fulfil for him duties similar to those which the chief reader rendered to Pharaoh. The only one of these priests of David whose name has come down to us was Ira the Jairite, who accompanied his master in his campaigns and would seem to have been a soldier rather, and one of "the chiefs."[illegible] These priestly officials seem, however, to have played but a subordinate part, as history is almost silent about their acts. While David owed everything to the sword and trusted in it, he recognised at the same time that he had obtained his crown from Jahveh, just as the sovereigns of Thebes and Nineveh saw in Amon and Asur the source of their own royal authority. He consulted the Lord directly when he wished for counsel, and accepted the response as a test whether his interpretation of the Divine will was correct or erroneous. When once he had realised, at the time of the capture of Jerusalem, that God had chosen him to be the champion of Israel, he spared no labour to accomplish the task which the Divine favour had assigned to him. He attacked one after the other the peoples who had encroached upon his domain, Moab being the first to feel the force of his arm; he extended his possessions at the expense of Edom, and the fertile provinces opposite Israel fell to his sword. These territories were so dangerous proximity to Jerusalem, and David doubtless realised the peril of their independence. The struggle for their possession must have continued for some time, but the details are not given, as we have only the record of a few incidental expeditions. We know, for instance, that the captain of David's guard, Benaiah, slew two Moabite notables in battle.[illegible] Moabite captives were treated with all the severity authorised by the laws of war. They were laid on the ground in a line, and two-thirds of the length of the row being measured off, all within it were pitilessly massacred, the rest having their lives spared. Moab acknowledged

[illegible] 2 Sam. viii. 17, xx. 25; vi. 1 Sam. xxi. 1, xxii. 10; 1 Chron. xv. 11

[illegible]

[illegible]

its fields and agreed to pay tribute. It had suffered so much that it required several generations to recover. Indeed, that so much [illegible] from David's dominion on the south, while the Ammonites were pressing it on the east and the Aramaeans making encroachments upon its pastoral lands in the north. Nahash, king of the Ammonites, being dead, David, who had received help from him in his struggle with Saul, sent messengers to express condolence to his son Hanun on his accession. Hanun, supposing the messengers to be spies sent to examine the defences of the city, "seized off one-half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away."[1] This was the signal for war. The Ammonites, because that David would indeed stir to take a terrible vengeance for this insult to his people, came to an understanding with their neighbours. The aversion of the Aramaeans had favoured the expansion of the Ammonites towards the south. They had invaded all that region hitherto unconquered by Israel in the valley of the Litany to the east of Jordan, and some half-dozen of their petty states had appropriated among them the greater part of the territories which were described in the sacred record as having belonged previously to Sihon of Heshbon and the kings of Bashan.[2] The strongest of these petty polities—that which occupied the position of Qalat-er-Rabad and had Zobah as its capital—was at this time under the rule of Hadadezer, son of Rehob. This warrior had conquered Damascus, Moab, and Edom, and the strong Ammonite town of Rabbah, and was preparing to set out to the Euphrates when the Ammonites sought his help and protection. He came immediately to their succour. Joab, who was in command of David's army, left a portion of his troops at Rabbah, under his brother Abishai, and with the rest set out against the Syrians. He overtook them, and returned immediately afterwards. The Ammonites, hearing of his victory, withdrew their army, but Joab had suffered such serious losses that he judged it wise to defer his attack upon Rabbah until Zobah should be captured. David then took the field himself, crossed the Jordan with all his reserves, attacked the Syrians at Helam, put them to flight, killing Shobach, their general, and captured Damascus. Hadadezer, Hadarezer,[3] made peace with Israel, and Toi, the king of Hamath, which had suffered defeat, sent presents to David. This was the work of a single campaign. The next year Joab invested Rabbah, and when it was about to surrender he

[1] [illegible]

[2] [illegible]

[3] [illegible]

[illegible] the king to his camp and compelled him to hear [illegible] the [illegible] of the city [illegible] person. The Ammonites were treated with as much severity as their kinsmen of Moab. David "put them under saws and harrows of iron, and under axes of iron, and made them pass through the brick-kiln." [illegible] were brought others in its train. The Edomites had the advantage of the employment of the Israelite army against the Ammonites to make raids into Judah. Joab and Abishai, dispatched in haste to check them, met them in the Valley of Salt to the south of the Dead Sea, and gave them battle. Their king perished in the fight, and his son Hadad with some of his followers took flight into Egypt. Hadad got to the court of the Pharaoh, and established himself at Paran, Elath, and Ezion-geber on the Red Sea. David [illegible] the spoils to the Lord, "who gave victory to David wherever he went."

South of Syria had to find its master, now the Hebrews came to pursue their success, and undertake on the central and northern regions a work of

[illegible] Samuel [illegible] Chronicles [illegible] in 1 Chron. xviii, 3-11, and xix, 1-8.

[illegible] Northern Edom [illegible] David [illegible] Kings [illegible]

[illegible] which had baffled the efforts of all their predecessors—[illegible] [illegible] and [illegible] The Assyrians, thrown back [illegible] at this time [illegible] a sort of vegetative [illegible], and as for Egypt, it would seem to have forgotten that it ever had [illegible] [illegible] [illegible] nothing [illegible] foreign [illegible] should

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] well [illegible] the [illegible] lying between the Euphrates and the Red Sea. [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] their [illegible] from the time [illegible] [illegible] [illegible], that [illegible] [illegible] of [illegible] and [illegible] with the needful [illegible] and good [illegible] [illegible] with [illegible] [illegible] [illegible] for a great effort. [illegible] [illegible] who had brought it about [illegible] when the [illegible] had [illegible] they [illegible] back instinctively into their usual state of apathy and [illegible]. Their [illegible] temperament [illegible] [illegible] [illegible] [illegible] [illegible] to break out [illegible] [illegible], or [illegible] expeditions [illegible] their [illegible] territories [illegible] [illegible] the maintenance of a permanent army, [illegible] [illegible] of troops and tax [illegible] [illegible] they had

[illegible]

[illegible] Amasa to a banquet killed him, and [illegible] king of Israel. He [illegible] taken [illegible] and he began [illegible] Have [illegible] prepared [illegible] and [illegible] and [illegible] to me [illegible] him," thus affecting the [illegible] of David, [illegible] Joab, [illegible] David to the [illegible] Absalom [illegible] of the most [illegible] of the [illegible] king [illegible] to take the part. When Absalom [illegible] Hebron [illegible] made [illegible] at Jerusalem was so great that David [illegible] with his [illegible] guards, to the other side of the Jordan. Absalom in the [illegible] took up his abode in Jerusalem, where [illegible] to [illegible] attention to the family of Saul and [illegible] of the [illegible], he made himself king. To show that the rupture between him and David was complete, he also took [illegible] on the top of his house, and there in view of the people took possession of his father's harem. [illegible] would have been [illegible] to him, he had [illegible] after the [illegible], but which he was spending his time [illegible] and feasting. David collected together those who were faithful to him, and put them under the command of Joab and Abishai. The king's [illegible] were more than a match for the [illegible] rabble which opposed them, and in the action which followed at Mahanaim Absalom was [illegible] on his [illegible] horse, the [illegible] of Ephraim he was caught in a tree and hung [illegible] a single [illegible] was pierced through the heart by Joab.[1]

[illegible] was his purpose to have [illegible] the throne, [illegible] his wrongfulness. He spared no [illegible] the house of Saul powerful [illegible] the tribe of Judah, and [illegible] taken part in the rebellion. [illegible] David [illegible] Judah, and the [illegible] were [illegible] to inquire about this, who represented Judah [illegible] the king [illegible] We have no [illegible] the king [illegible]

[illegible]

[illegible] people, that one [illegible] should [illegible] to [illegible] bringing back the ark? Judah [illegible] was not to [illegible] the Shekinah [illegible] to be [illegible] patriarchs. How a trumpet [illegible] of [illegible]. We have no portion in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel! If these words had proclaimed in [illegible] the central and northern tribes, a schism would have been inevitable [illegible] opposition of their chiefs [illegible] and [illegible] disposition to put in military force [illegible], the king had [illegible] to [illegible] Joab and the Cherethites and guards to repress the insurrection. Their appearance on the scene [illegible] the rebels and [illegible] the northern frontier [illegible] battle. Perhaps he [illegible] the support of the Ammonites. He took refuge in the small strongholds of Abel of Beth-maacah, where he [illegible] himself [illegible] time, but when the place was on the point of yielding, the inhabitants [illegible] Sheba's head, and threw it to Joab from the wall. The rebellion ended [illegible], and peace reigned in Israel. It is [illegible] how [illegible] good [illegible] to persuade them [illegible] over the tribes, which the two chief princes had failed to [illegible]. The oldest son of the king was now Adonijah, son of Haggith, but Bathsheba [illegible] an unexpected [illegible] her husband, and [illegible] from the [illegible] of Solomon [illegible] the throne. She had secured, [illegible] the influence several persons of influence and [illegible] Zadok the priest, Nathan, and Benaiah the captain of the foreign guard. Although [illegible] side Abiathar the priest, Joab and the people of Jerusalem, who had been captivated by the beauty and the regal display [illegible] the [illegible] of these [illegible] the king was fast becoming weak [illegible] was [illegible] very [illegible] and although [illegible] was [illegible] with [illegible] weapons, he could not [illegible] the [illegible]. A young girl was sought out to bring him [illegible] and comfort. A young Shunamite, [illegible] for the purpose, but [illegible] beauty [illegible] with [illegible] that [illegible] the king [illegible] matters [illegible]. He carried [illegible] the [illegible] of Solomon to conquer on the [illegible] which belonged to [illegible] to [illegible] the [illegible] of Israel. [illegible] were [illegible] by the good [illegible], [illegible] every [illegible] saying, Amen.[1] When Nathan and most [illegible] of what was going [illegible], the [illegible] the king which was brought about [illegible] by Abiathar [illegible] to him [illegible] he was [illegible] to [illegible] and brought him to [illegible] the [illegible] the [illegible] the young man Solomon with royal pomp from the [illegible] Nathan [illegible], the

[1] [illegible] 1 Kings xx. 1–21.

[illegible] in the sight of all the people brought him to the palace royal of his father's house. The blast of the assembled trumpets resounded in the ears of the conspirators, quickly followed by the tidings that Solomon had been anointed king over the whole of Israel. They fled in dismay. Abiathar, taking refuge at the horns of the altar. David did not live to see the event, exactly before his death he advised Solomon to end Shimei, if all those who had opposed our succession to the throne. Solomon did not hesitate to follow this counsel, and the beginning of his reign was marked by a number of his athletic exploits. Adonijah was the last to suffer. He had been invited to take the vacant throne. According to marriage this position was regarded as indicative of a hidden intention to rebel, and to avenge an insult to his royal father. Abiathar, at whose instigation Adonijah had acted, escaped from a similar fate to his priestly character and past services, he was banished to his estate at Anathoth, and Zadok became high priest in his stead. Joab, on learning the fate of his accomplice, fled to the altar, and vainly sought sanctuary near the altar of the Lord. He beneath the horns and sword of Benaiah, the last survivor of the house of Saul, was put to death in some transparent pretext. This was the last act of the tragedy. Henceforward Solomon, freed from all those who bore for traitors, was able to give his whole attention to the cares of government.[1]

The change of rulers had led, as usual, to insurrections among the tributary races. Hadad had revolted before the death of David and had not been overcome. Hadad returned from Egypt, and having gained a foothold in certain parts of Edom, resisted all attempts made to dislodge him. Meanwhile, Solomon was neither slothful nor [illegible], he soon failed to retain what his father had won in war. Though he continued to increase his army, it was rather with a view to consolidating his power over the Hittites than for aggressive action outside his borders. On the other hand, he showed himself an excellent administrator, and did his best, by [illegible] of general utility, to draw closer the ties which bound the tribes to him and to each other. He repaired the breaches with such care as he had at his disposal. He rebuilt the fortifications of Megiddo,

[1] [illegible]

[2] [illegible] Egypt, which [illegible] he had heard that David [illegible]

thus securing the control of the entrance of such towns towards South and South-West. He remembered the fortifications of Tadmor, the two Beth-horons, Baalath, Hazor, and of many other towns which covered his frontier. Some of these he garrisoned with foot-soldiers, others with horsemen and chariots. By thus distributing his military forces over the whole country he achieved a twofold object: he provided against internal and external security from foreign invasion, and on the other diminished the risk of internal revolt. The remnant of the old Canaanite tribes, which had hitherto managed to preserve their independence, mainly owing to the dissensions among the Israelites, were at last shorn of all the territory they had settled. A long and bitter struggle gave way after long and stubborn resistance. Indeed he could triumph over them. Solomon was forced to humble himself before the Egyptian Pharaoh. He paid his son to him, asked the hand of his daughter in marriage, and having obtained it, promised him to come to his assistance. The Egyptian engineers placed their skill at the service of the bondsmen and soon brought the recalcitrant city to reason, handing it over to Solomon in payment for the assistance.[1] The Canaanites were obliged to submit to the poll tax and the corvée, the men of the leagues of Gibeon were made hewers of wood and drawers of water for the house of the Lord.[2] The Hebrews themselves bore their share in the expenses of the State, and though less heavily taxed than the Canaanites, were, nevertheless, compelled to contribute considerable sums. Judah alone was exempt probably because, being the private domain of the sovereign, its revenues were already included in the royal exchequer.[3] In order to facilitate the collection of the taxes, Solomon divided the kingdom into twelve districts, each of which was placed in charge of a collector. These regions did not coincide with the existing tribal boundaries, but the extent of each was determined by the wealth of the tribes contained within it. While one district included the whole of Mount Ephraim, another was limited to the strongholds of Mahanaim and its districts. Mahanaim was at the time the capital of Israel and had played an important part in the life of David,[4] and held the key to the regions

[1] 1 Kings ix. 16. [illegible] The general opinion of Gibeon is that it was the best, [illegible] of August [illegible] 1 Chronicles [illegible] the Hebrews. The Septuagint [illegible] that the city [illegible] was a dependency of Israel. The [illegible] Kiriath-Jearim [illegible]

[2] Kittel [illegible] Judaism [illegible] Gibeon [illegible] Israel [illegible] the Pharaohs II. of Manetho, cf. p. 770, infra.

[3] 1 Kings iv. 7. [illegible] the [illegible] Josiah [illegible] the leagues, probably in the time of Solomon.

[illegible] original document must have given thirteen districts.

[4] [illegible] the part played by Mahanaim [illegible] p. 772 [illegible]

Israel. Judah, or rather its ruler, was a person of such importance that it was not considered prudent to leave him too well provided with funds. By thus obliterating the old tribal boundaries, Solomon doubtless hoped to weaken, or at any rate greatly weaken, that tribal spirit which showed itself with such intensity at the time of the revolt of Sheba, and to weld into a single homogeneous mass the various Hebrew and Canaanitish elements of which the people of Israel were composed. Each of these provinces was obliged, during one month in each year, to provide for the wants of "the king and his household," or, in other words, the requirements of the central government. A large part of these contributions went to supply the king's table; the daily consumption at the court was "thirty measures of fine flour, sixty measures of meal, ten fat oxen, twenty oxen out of the pastures, a hundred sheep, besides all kinds of game and fatted fowl;" nor need we be surprised at these figures, for in a country where and at a time when money was unknown, the king was obliged to supply food to all his dependants, the greater part of their emoluments consisting of these payments in kind.[1] The tax-collectors had also to provide fodder for the horses reserved for military purposes: there were forty thousand of these, and twelve thousand chariot-horses, and barley and straw had to be forthcoming either at Jerusalem itself or in one or other of the garrison towns amongst which they were distributed.[2] The levying of tolls on caravans passing through the country completed the king's fiscal operations, which were based on the systems prevailing in neighbouring States, especially on that of Egypt.[3] Solomon, like other Oriental sovereigns, reserved to himself the monopoly of certain imported articles, such as yarn, chariots, and horses. Egyptian yarn, perhaps the finest produced in ancient times, was in great request among the dyers and embroiderers of Asia. Chariots, at once strong and light, were important articles of commerce at a time when this arm of warfare was universal. As for horses, the cities of the Delta and Middle Egypt possessed a celebrated strain of stallions, from which the Syrian princes were accustomed to obtain their war steeds.[4] Solomon decreed

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[1] 1 Kings [illegible] of the close of his reign.

[2] 1 Kings iv. 26, 28, 27.

[3] 1 Kings [illegible] passages in 1 Kings [illegible] and 2 Chron. [illegible]

[4] 1 Kings [illegible]

that for the future [illegible] of [illegible] between the [illegible] and the foreign countries supplying their requirements. He sent [illegible] at regular intervals to the banks of the Nile to buy [illegible] horses and chariots, [illegible] silver shekels for each chariot, and [illegible] hundred and fifty [illegible] for each horse; but he sold them again at a profit to the [illegible] princes. [illegible] to the Egyptians [illegible] into their stables.[1] By these and [illegible] the yearly revenue of the kingdom was largely increased, and [illegible] reached a total [illegible] quantities of the precious metals which passed through the hands of the Phoenicians at [illegible] yet it must have seemed [illegible] in the eyes of the [illegible] of the Hebrew nation.

In this development of his resources and turning them to good account Solomon derived great assistance from the Phoenicians of Tyre and Sidon, a race whose services were always at the disposal of the masters of Southern Syria. The continued success of the Hellenic colonists in the eastern districts of the Mediterranean had compelled the Phoenicians to seek with redoubled boldness and activity in the Western Mediterranean some sort of compensation for the injury which their trade had thus suffered.[2] They increased and consolidated their dealings with Sicily, Africa, and Spain, and established themselves throughout the whole of that vast region which extends beyond the straits of Gibraltar on the European side from the mouth of the Guadiana to that of the Guadalquivir. This was the famous Tarshish, the Oriental El Dorado. Here they had founded a number of new towns, the most flourishing of which, Gades, rose not far from the mouth of the Baetis, on a small island separated from the mainland by a narrow channel. In this city they constructed a temple to Melkarth, arsenals, storehouses, and ship-building yards. It was the [illegible] of the west, and its merchant vessels [illegible] both to the north and to the south [illegible] with the [illegible] of the African

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[1] [illegible]

[2] As to these [illegible], cf. pp. [illegible], *supra*.

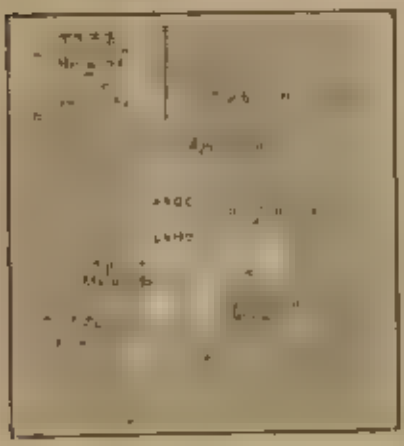
[3] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] of this first venture encouraged Solomon to persevere in such expeditions: he sent his fleet on several voyages to Ophir, and procured from thence a rich harvest of gold and silver, wood and ivory, apes and peacocks.[1] Was the profit from these distant cruises so very unmistakable after all? After they had ceased, memory may have thrown a [illegible] the treasures they had yielded to fabulous proportions: we are told that Solomon would [illegible]

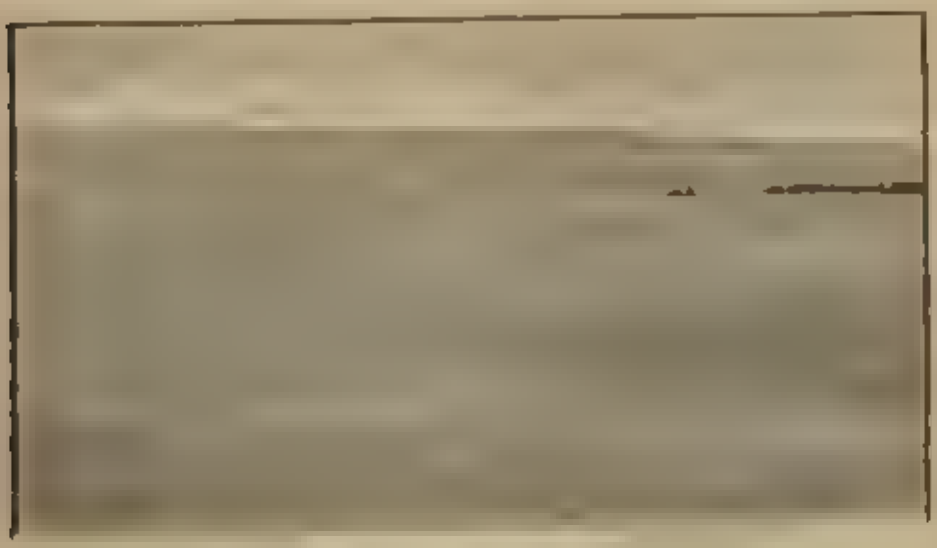


[illegible] the gains. [illegible] the [illegible] affording [illegible] the [illegible] which [illegible] Hiram [illegible] afterward [illegible] the [illegible] Egypt. It was perhaps also the originator of the long causeway, the lower courses of which still serve as a breakwater, by which [illegible] the [illegible] and [illegible] the [illegible] Tyrian [illegible]

[illegible] pp. 540–575.

[illegible] for home [illegible] the temples of the gods, including the ancient sanctuaries of Melkarth and that of Astarte. In foreign [illegible] the greatness of the [illegible] kingdom, just as that of the **Hebrews culminated under David.**

The most [illegible] of Solomon's works were [illegible] at Jerusalem. As David left [illegible] was [illegible] unfinished. The water from the fountain



[illegible]

had been [illegible] for the wants of the little Jebusite town, it was [illegible] inadequate to meet the [illegible] of the growing population of the capital of Israel. Solomon [illegible] improvements [illegible] than those of his predecessors in the past, and [illegible] supplied a new source of supply [illegible] in the shape of [illegible] [illegible] for the storage which [illegible] Meanwhile, [illegible] building up a [illegible] for [illegible] with the [illegible] fortunes of his country. The [illegible] was [illegible] from the [illegible] quarries, and by means of [illegible] was [illegible] that [illegible] wing was called "the house of the forest of Lebanon."[1] [illegible] that was [illegible] for the [illegible] Eastern [illegible] apartments for the [illegible] of whom [illegible] the Egyptian [illegible] of Pharaoh's [illegible] there were

[illegible] Hosts, vol. ii. pl. 18.

[illegible]

[1] 1 Kings vii. 2, x. 21; 2 Chron. viii. 11

[illegible]

[illegible]

with [illegible] of the temple or order of the nation. [illegible] in these days could [illegible] and be position as it is [illegible] but [illegible] attached to the temple [illegible] or [illegible] from [illegible]. [illegible] the threshing floor of Araunah [illegible] for the temple and built an altar [illegible] land during a plague which threatened to decimate the people, but [illegible] the project any further.[1] Solomon [illegible] completed the task which his father had merely [illegible]. The site was irregular in shape and the surface of it not absolutely level, [illegible] for the purpose for which it was destined. His engineers, however, [illegible] by constructing enormous piers for the foundations, which they built up from the slopes of the mountains or from the bottom of the valley as circumstances required. The space between these artificial piers and the solid rock was filled

[1] [illegible]

[2] [illegible]

[3] [illegible] pp. 713, 727, supra.

[4] [illegible] The [illegible] of Araunah [illegible] the site on which Solomon built his temple (2 Chron. iii. 1).

up, [illegible] Hiram [illegible] to supply [illegible] work. Solomon had written to him that he should command "that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say: for thou knowest that there is not among us any that can skill to hew timber like unto the Zidonians." Hiram was delighted to carry out the wishes of his royal friend with regard to the cedar and cypress woods. "My servants," he answered, "shall bring them down from Lebanon unto the sea: and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and [illegible]

[illegible]

[illegible] The payment agreed [illegible] which was [illegible] kind, [illegible] of twenty thousand [illegible] of wheat, and twenty [illegible] of pure oil per annum [illegible] which Hiram was to send to Solomon [illegible] timber. [illegible] from Byblos [illegible] The number of [illegible] was reckoned at thirty thousand, and they were [illegible] monthly [illegible] the transport of the materials [illegible] and cut the stones for the [illegible] It is possible that [illegible] have been somewhat

[illegible] Fund especially by Wilson and Warren.

[illegible] Drawn by Bonfils, from a photograph.

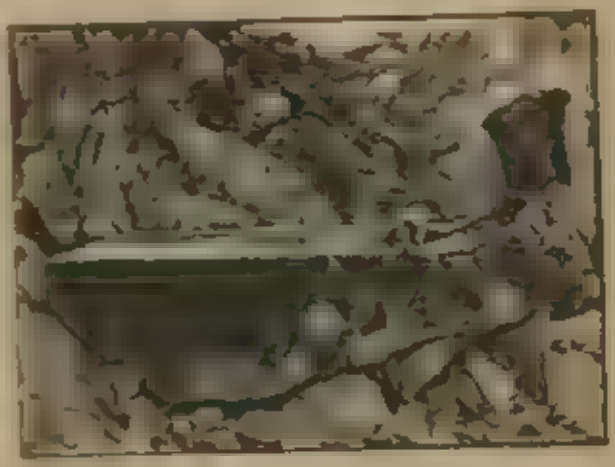
[illegible] Hulton, supra, pp. 582, 587.

[illegible] 1 Kings v. 13-18; cf. 2 Chron. ii. 1, 2, 17, 18.

[illegible] popular estimation, [illegible] the greatest Egyptian monuments never [illegible] formidable forces of workmen for their construction, we must remember, however, that such an undertaking demanded a considerable effort, as the Israelites were put [illegible] to their [illegible] labour. The front of the temple faced eastward, it was twenty cubits wide, sixty long, and thirty high. The walls were of continuous squared stones, and the [illegible] and frames of the doors of cedar, plated with gold. It was entered by a porch, between two columns of wrought bronze, which were called Jachin and Boaz. The interior contained only two chambers, the sanctuary or holy place, which was kept the other, the most sacred place, or the second place, and the tabernacle of testimony, and the Holy of Holies—the place where the ark of God rested, beneath the wings of two cherubim of gilded wood. Against the outer wall of the temple and [illegible] to hold its [illegible] were rows of small apartments three stories high in which were kept the treasures and vessels of the sanctuary. Within the high place was allowed to enter the Holy of Holies [illegible] year the holy place was [illegible] at all times by the priests engaged in the service, and it was there that the daily sacrifices of the temple were [illegible], [illegible] stood also the altar of incense and the table of shewbread. The altar of sacrifice stood on the platform in front of the entrance. It was a cube of masonry with a parapet, and was approached by seven steps. It resembled, probably in general outline, the [illegible] altars which stood in the forecourts of the Egyptian temples and palaces. The vessels used by it, as was also customary in Egypt, are "more or less," and some ten smaller vessels which the Levites wanted the position of the sacrifices to be offered, together with the basins, knives, fleshhooks, spoons, snuffers, and other utensils to minister for the holy service. A low wall surrounded by a balustrade of cedar-wood separated the sacred enclosure from a court to which the people were permitted to have free access.[1] Both palace and temple were probably designed in that pseudo-Egyptian style which the Phœnicians were known to affect.[2] The few Hebrew edifices of which remains have come down to us, [illegible] and [illegible] and decorative [illegible] to Egypt, we have an example of this in

[illegible]

[illegible] Egyptian [illegible] The composition of the [illegible] years [illegible] palace and temple were [illegible] in the XVIIth year of the [illegible] reign. Solomon, however, did not wait for the completion of the work to [illegible] the sanctuary to God. As soon as the inner court was ready, which was in his XIth year, he proceeded to transfer the ark to its new resting-place; it was raised upon a cubical base, and the long staves by which it had been carried were left in their rings, as was usual in the case of the sacred barks of the Egyptian deities.[1] The God of Israel thus took up His abode in the place in which He was henceforth to be honoured. The sacrifices on the occasion of the [illegible] days, in the presence of the [illegible] which had long been [illegible] and [illegible] were [illegible] the [illegible] of Israel. [illegible] which had [illegible] and their hundred [illegible] their temple [illegible] to [illegible] of its [illegible] compared with the magnificent monuments of Egypt and [illegible] the work of Solomon was [illegible] appears to be [illegible] a little temple [illegible] to a little people.



[illegible]

[1] 1 Kings vi. 27. It shows that the foundations were laid in the [illegible] the month of Ziv, and that the temple was completed [illegible] occupied seven years. 1 Kings vii. [illegible]

[illegible] vers. 12 and 13

The priests to whose care it was entrusted [illegible] later [illegible] than when they had gathered round them at the outset of the monarchy. They in no way formed an hereditary caste confined to the tribe of Levi [illegible] admitted into their number [illegible] based upon a certain [illegible] extraction, who were either drawn by their own inclination to the service of the altar or had been dedicated to it by their parents from their birth. The [illegible] was to be as one "who said of his father and of his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children."[1] He was content, [illegible] to observe the law of God and keep His covenant, [illegible] to teach Jacob His judgments and Israel His law, [illegible] incense before the Lord and whole burnt offerings upon His altar.[2] As in Egypt, the ceremonial [illegible] of the Jewish sacrifices was [illegible] with endless difficulties, [illegible] of [illegible] by [illegible] precise [illegible] of [illegible] were [illegible] to [illegible] appointed [illegible] and formulæ. The victims had to be [illegible] perfect, while the offerers themselves had to be [illegible] and [illegible] those only who had been specially trained were able to [illegible] the [illegible] connected with the [illegible] legal purity. The means by which the future was made known [illegible] the [illegible] of the ephod. We know how in Egypt the statues of the gods were [illegible] to answer the questions put to them by movements of the head or arms, sometimes even by the living voice; but the Hebrew ephod appears to have been endowed by any such [illegible] We are ignorant, however, of the [illegible] by which the ephod was consulted, and we know merely that the act of interrogating the Divinity will be [illegible] demanded [illegible][3] The benefits derived by those initiated into these mysteries were such as to move them to secure the privileges to be perpetuated in their families: [illegible] scattered round the [illegible] sanctuaries were [illegible] for [illegible] from father to son, were devoted to the performance of the sacred offices, for instance, that of Eli at Shiloh, and that of Jonathan [illegible] at Dan, near the sources of the Jordan;[4] but, in addition to these, the text mentions other [illegible] analogous to those found among the Canaanites [illegible] who had means of discovering that which was hidden from the vulgar,

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[1] [illegible]

[2] [illegible]

[3] [illegible] desires to know if he shall pursue the Amalekites.

[4] [illegible]

[illegible] to the feeling of [illegible], but when [illegible] rose to a higher level of [illegible] they were suddenly possessed by the prophetic spirit and could [illegible] events. Besides these again, were the prophets—[illegible]—who lived either alone or in communities, and attained, by means of a strict training, to a vision of the future. These prophetic utterances were moreover joined by music and singing, and the exaltation of spirit which followed their sayings would at times spread to the bystanders, as is the case in the "[illegible]" of the Mohammedans of today.[1] The early kings Saul and David, used to have recourse to inspirational singing to all these three classes, but the prophets, with the intermittent character of their responses and their ministry, could not fill a regular office attached to the court. One of the lacunae was filled up by [illegible] from time to time to warn or guide. The servants, and from such agents [illegible] observer, the priests, on the contrary, were always at hand, and their office brought them into contact with the sovereign all the year round. The god who was worshipped in the capital of the country and his priesthood properly appeared in most particulars like Oriental monasteries, and most of the other temples, together with the secondary holy places, could be fitted into this fold into one pale, having their supreme. If Amon of Thebes became almost the sole god, and his priests the possessors of all lands, it was because the accession of the XVIIIth dynasty had made his priestly ancestors of the Pharaohs. Something of the same took place in Israel, the priestly at Jerusalem attached to the temple built by the sovereign, being constantly [illegible] to present, and surpassed [illegible] of the [illegible] and possessions. Under David's reign [illegible] had been Abiathar, son of Ahimelech, a descendant of Eli.[2] But on Solomon's accession the priesthood was transferred to the line of Zadok. In this all else of the Levites and the [illegible], it was natural at first that the priests should keep the advantage. The king appears to have [illegible] a sort of high priest and to have officiated at certain times and [illegible] the priests of the temple in order, and watched over the cleanness of its chambers and the [illegible], they interrogated the Levites [illegible] for the king according to the prescribed ceremonies, and [illegible] on behalf of

[illegible] priests of Amon, cf. p. 530 of the present work.

[illegible] Abiathar, cf. supra, p. 718, note 1.

[illegible] the king still possessed the full sacerdotal powers

the monarch and [illegible] were at best little more than chaplains to the king and his family.

Solomon's allegiance to the God of Israel did not lead him to proscribe the worship of other gods. He allowed his foreign wives the exercise of their various religions and he caused an altar to Chemosh to be built on the Mount of Olives for one of them, we read, a Moabite.[1] The political supremacy and material advantages which all these establishments acquired for India could not fail to arouse the jealousy of the Israelitish tribes. Ephraim particularly looked on with a discontented eye at the prospect of the sovereignty becoming established in the hands of a tribe which could be barely said to have existed before the time of David, and was of a considerable extent of humbleness origin. Taxes, homage, the keeping up and recruiting of garrisons were all equally odious to him as well as to the other clans descended from Israel, meanwhile these burdens did not decrease. A new fortress had to be built at Jerusalem by order of the aged king.[2] One of the overseers appointed for this work, Jeroboam, the son of Nebat, appears to have stirred up the popular discontent, and to have hatched a revolutionary plot. Solomon, hearing of the conspiracy, attempted to suppress it. Jeroboam was too warned, and fled to Egypt where Pharaoh Shishaq received him with honour, and gave him his wife's sister to marriage.[3] The power of the Israelites had not been seriously troubled, but the very fact that a pretender could have risen up in opposition to the legitimate king augured ill for the future of the dynasty. In reality, the edifice which David had raised with such difficulty totered to its foundations before the death of his successor. The foreign vassals were sober in a restless state or ready to throw off their allegiance, money was scarce, and twenty fortified towns had been partly ceded to Hiram to pay the debt due to him for the building of the temple.[4] Murmurings were heard among the people, who desired a easier life. Ten tribes, moreover, were greatly and completely outnumbered by the descendants, since the points which united Israel, and the memories of the exodus, the Israelites, contrasting their humiliation with the glory of the past, forgot the reproaches which their forefathers had addressed to the house of David, and surrounded its memory with a halo of romance. David was a hero, and Solomon the saint and sage of an age. The latter "spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl,

[1] 1 Kings xi. 7; cf. 2 Kings xxiii. 13.
[2] 1 Kings xi. 27 [illegible] LXX. [illegible] the A.V.
[3] 1 Kings xi. 40 [illegible] 2, which [illegible] Hiram to make the dower of the royal bride

and of creeping things, and of fishes."[1] We are [illegible] that he was with a special predilection and appeared to him on three separate occasions, once immediately after the death of David, to encourage him by the promise of a prosperous reign, and the gift of wisdom in governing, again after the dedication of the temple to confirm him in his good intentions, and lastly to upbraid him for his idolatry and to predict the downfall of his house.[2] Solomon is supposed to have had continuous dealings with all the sovereigns of the Oriental world,[3] and a Queen of Sheba is recorded as having come to bring him gifts from the furthest extent of Arabia.[4] His contemporaries however seem to have regarded him as a tyrant who oppressed them with taxes, and who at death was unregretted.[5] His son Rehoboam expected no opposition in Jerusalem and Judah in succeeding to the throne of his father, when, however, he repaired to Shechem to receive the oath of allegiance from the northern and central tribes, he found them unwilling to tender it except under certain conditions. They would consent to obey him only on the promise of his relieving them from the heavy labour which had been imposed upon them by his predecessors. Jeroboam, who had returned from his Egyptian exile on the news of Solomon's death, undertook to represent their grievances to the new king. "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." Rehoboam consulted three days before deliberating on his reply; he took counsel with the old advisers of the late king, who exhorted him to comply with the petition, but the young men who were his habitual companions urged him, on the contrary, to meet the representations of his subjects with the air of absolute authority. Their advice was taken, and when Jeroboam again presented himself Rehoboam addressed him with taunts and threats: "My little finger is thicker than my father's loins. And now whereas my father did add unto you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions." This unwise answer did not produce the intimidating effect which was desired: the cry of revolt, which had already been raised in the earlier days of the monarchy, was once more heard: "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." Rehoboam attempted to carry

[1] 1 Kings iv. 29–33.

[2] 1 Kings iii. 4–15, ix. 1–9, xi. 9–13; cf. 2 Chron. i. 7–12, vii. 12 ff.

[3] 1 Kings x. 21 [illegible] wherein Solomon was supposed to have entered with [illegible] trades of them are found in Chap. 1, in Mihlau-Thorr, [illegible]

[4] 1 Kings x. 1–10; cf. 2 Chron. ix. 1–12.

[5] [illegible] Solomon [illegible]

his [illegible] [illegible] and [illegible] [illegible] taken [illegible] the [illegible] of [illegible] [illegible] of them was [illegible] [illegible] [illegible] and the king himself had taken time to [illegible] his [illegible] and [illegible] to escape an [illegible] of popular fury. The [illegible] and [illegible] [illegible] [illegible] offered [illegible] to Jerusalem, and the partisans of the [illegible] Solomon were [illegible] to those of his own tribe, Judah, [illegible] the few remaining [illegible], and some of the towns of [illegible] and [illegible] [illegible] near to Jerusalem to escape the influence of a great city, [illegible] [illegible] at the [illegible] with him.[1]

Thus was accomplished the downfall of the House of David, and with it the Hebrew kingdom which it [illegible] [illegible] at such [illegible] [illegible]. When we consider the character of the two kings who reigned [illegible] Israel, we cannot refrain from thinking that it deserved a better fate. David and Solomon exhibited that curious mixture of virtues and vices which distinguished most of the great Semitic princes. The former, a soldier of fortune and an adventurer [illegible] represents the [illegible] type of the founder of a dynasty: crafty, cruel, ungrateful and [illegible], but at the same time brave, prudent, [illegible] generous, and capable of enthusiasm, [illegible] and [illegible] [illegible] so [illegible] and so gentle that he was able to inspire those about him with the [illegible] [illegible] and the most absolute devotion. The latter was [illegible] [illegible] the [illegible] general [illegible], fond of [illegible]—the type of [illegible] [illegible] succeeds to the head of the family and enjoys the wealth which his predecessor had acquired, [illegible] [illegible] the [illegible] of [illegible], [illegible] and [illegible] [illegible]. The [illegible] [illegible] [illegible] that neither of them [illegible] the temperament of the people they were called upon to govern [illegible] [illegible] of the [illegible] of the [illegible] [illegible] which [illegible] [illegible] of the [illegible]. [illegible] to the type with [illegible] the monuments [illegible] made us familiar, they are distinguished by an [illegible] [illegible] and [illegible]. [illegible] were [illegible], and [illegible] to [illegible] [illegible] they [illegible] [illegible] [illegible] the [illegible] of [illegible], David had not hesitated to [illegible] [illegible] in war, [illegible] [illegible], [illegible] [illegible] given to commerce and industries, and yet Solomon built [illegible], [illegible] palaces and a temple and undertook maritime expeditions, and

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[1] [illegible]

[illegible]

encountered no serious opposition after his [illegible]

[illegible]

Tyre afterwards gave to Solomon enabled the latter to realise his dreams of luxury and royal [illegible] created by David and Solomon rested solely on their individual efforts, and its continuance could be ensured only by bequeathing it to [illegible] dence to consolidate its weaker elements, and [illegible] As [illegible] the government had passed [illegible] David and Solomon.

[illegible]

[illegible]

[illegible] Israel, and [illegible] David and Solomon had [illegible] to establish any kind whatever [illegible] Tribes. The western group was composed of the House of Joseph, Ephraim, Issachar and Manasseh, and comprised the old fortresses of Pirathon, Mahanaim, Penuel, Succoth, and Jeneth, range [illegible] Jordan. In the eastern group were the semi-nomad tribes of Reuben and Gad, who still pursued in the pastoral habits of Oriental [illegible], and remained [illegible] the various revolutions which had agitated the rest of the country [illegible]. Finally in the northern group lay the smaller tribes of Asher, Naphtali, Issachar, Zebulun and Dan, [illegible] in the Phoenician [illegible] of Zidon and Damascus. Each group had its own traditions, its own interests often opposed to those of the other groups, and its own peculiar pride of tribe, which at that [illegible] of [illegible] for any [illegible] of the unity of the people. The groups to which [illegible] apparent seem to have been the first to [illegible] against Rehoboam, [illegible] and populous town situated almost in the centre of the loosely-knit state, and [illegible] of an ancient one, both of which advantages seemed to single it out as the future capital. But the very importance of its [illegible] under Jeroboam and Ahimaas was against it. Built on the [illegible] territory belonging to Manasseh, the eastern and northern claims were at once [illegible] to its being chosen, on the ground that it was [illegible] before the House of Joseph, in the same manner as the [illegible] of Jerusalem had tended to make the [illegible] Judah. Jeroboam would have [illegible] the same by [illegible] the capital and [illegible] it to establish himself at Tirzah. It is true that the latter town was also situated in the mountains of Ephraim, but it was [illegible] a place that it [illegible] all [illegible]. The new king therefore took up his residence in it, since he was forced to fix on some royal abode, but it never became for him what Jerusalem was to David, a capital at once religious and military. He had his own sanctuary and priests at Tirzah, as was but natural, but had he attempted to found a temple which would have attracted the whole population to a common worship, he would have created jealousies which might have been fatal to his authority. On the other hand, Solomon's temple had in its short period of existence [illegible] such a prestige as to prevent Jeroboam's drawing his people away from it, which he determined to do from a fear that contact with Jerusalem would endanger the allegiance of his subjects to his person and family. Such concourses of worshippers, assembling at periodic intervals from all parts of the country, soon degenerated into a kind of fair, in which commerce was as much as religion in force and their part. These gatherings formed a source of revenue to the prince in whose capital they

[illegible]

[illegible] and [illegible] as well as points of considerations required that [illegible] should be established in Israel similar to those which [illegible] Judah to Jerusalem. Jeroboam adopted a plan which while safeguarding the interests of his treasury prevented his becoming unpopular with his [illegible] subjects, as he was enabled to have a temple for himself alone. He chose two out of the [illegible] and assigned one of them for the northern tribes, and that of Bethel to the Judean frontier, for the tribes of the [illegible] to resort. He made two calves of gold, one for each place, and said to the people, "It is too much for you to go up to Jerusalem, behold thy gods O Israel, which brought thee up out of the land of Egypt." He granted the sanctuaries certain appanages, and established a priesthood according to that which flourished in the rival kingdom. "Whosoever would have consecrated himself, that he might be priests of the high places."[1] While Jeroboam thus endeavoured to strengthen himself on the throne by adapting the monarchy to the temperament of the tribes over which he ruled, Jeroboam took measures to regain his lost ground and restore the unity which he knew had existed. He revived the army which had been somewhat neglected in the latter years of his father, restored the walls of the cities which had remained faithful to him, and fortified the places which constituted his frontier defences against the Israelites.[2] His activity was not as [illegible] as we might be tempted to

[1] [illegible] particularly the [illegible] Egypt [illegible] Maspero's [illegible] Mariette, vol. iii. pl. 23.

[2] [illegible] regard as being of later date.

[illegible]

[illegible]

to all his Lords.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] still be found wanting, pp. [illegible]

[illegible] Egypt [illegible] Mediterranean [illegible] Syria. [illegible] Egypt [illegible] Nubia [illegible] Northern Africa. The port of Tanis was one of the most active and [illegible] which existed at that period. [illegible] the Nile, and the [illegible] deep and, so long as it was kept well [illegible] the navigation [illegible] large [illegible] The site of the town was not less advantageous for [illegible] Tanis was the first important station encountered by caravans [illegible] frontier at Zalû, and [illegible] and supplies [illegible] for the disposal of their goods in exchange for the riches of Egypt and Ethiopia. The combination of so many commercial features [illegible] to contribute to the rapid development of both state and individual wealth [illegible] that three centuries after its rebuilding by Ramses II, Tanis had [illegible] to a position which enabled its sovereigns to claim even the ancient honors of Thebes itself.

We know very little of the history of this Tanite dynasty. The monuments have not revealed the names of all its kings and in [illegible] difficulty is experienced in establishing the sequence of those already brought to light. Their authority seems to have extended as far as Sais, but their [illegible] was acknowledged

[illegible] Sais [illegible] the messengers of Ramses [illegible]

[illegible] Sais [illegible] Zalû [illegible]

[illegible] as well as for all [illegible] the Lower [illegible] maintained their [illegible] that [illegible] their power [illegible] of Amon, [illegible] at least for a time, the unity of the [illegible] to accomplish this [illegible] have been sufficient for [illegible] have assumed the priestly dignity [illegible] and this [illegible] high priest [illegible] after a brief lapse of time, [illegible] the family of [illegible] It indeed seemed as if [illegible] religious etiquette [illegible] of the pontificate and the royal dignity incompatible [illegible] The priestly duties had become marvellously [illegible] during the [illegible] and the [illegible] observances [illegible] the whole life of those who devoted themselves to their [illegible]. They had daily to fulfil a multitude of [illegible] that of [illegible] for any fresh [illegible] with [illegible] The high priest [illegible] morning [illegible] for taking food, for [illegible], for giving audience, for dispensing justice, for attending to [illegible] and for relaxation with his wives and [illegible]

[illegible] the following order for the series of Theban kings:—

[illegible]

2. [illegible]

[illegible]

human, and stylized [illegible] but many of his contemporaries who claimed to be [illegible]

[illegible]

p. 477

[illegible]

p. Tomb of Menkheperre

[illegible]

Dynasty, pp. 1-47.

[illegible] Marsh [illegible] was all [illegible] brother Mesuti. [illegible] Tant. Second [illegible] to the Osiris. [illegible] upon [illegible] and [illegible] with the [illegible] of XXV [illegible] of the [illegible] reign. But on his return to [illegible] and [illegible] to be [illegible] the Theban, and, like the [illegible] of the [illegible] to a perpetual struggle against [illegible]. The [illegible] of its [illegible] of [illegible] spoil became [illegible] and [illegible] and its [illegible] gradually [illegible]. The [illegible] collected [illegible] and the burying places of the kings were felt to be in [illegible] danger that the authorities, despairing of being able to protect them [illegible] the mummies from their resting places. The bodies of Seti I, Rameses II, and Rameses III were [illegible] carried from the valley, and, [illegible] removals, were at length finally [illegible] together for safety in the tomb of [illegible] Dra' abu'l Nagga.[1]

The Tanite Period seemed to have lacked [illegible] and all the [illegible] monuments which it has left [illegible] that to some extent may [illegible] on the [illegible] predecessors. An unusually high Nile in [illegible] had [illegible] the temple at Karnak. The [illegible] had been [illegible] the water, and much [illegible] would have been done, had not the work of repairing been interrupted by [illegible]. Nehemoth repaired the sanctuary [illegible] Ermant and Tebtunis, from which Seti I had [illegible] the [illegible] materials for the [illegible] from the new [illegible] required for the [illegible] of the [illegible]. Two of the [illegible] of Natchi, Pedibast I and

[illegible]

[1] The [illegible] of the Theban [illegible] with the [illegible] of XXI [illegible] were permanently arranged as follows:—

Tanites	Thebans
I. Hainem [illegible]	Herihor
II. [illegible]	Pinozem I
III. [illegible] Mesuti [illegible] Siamun	
IV. Masahirti	
V. [illegible]	Amenemnisu
VI. Pasebkhanut II.	Pinozem II.
VII. Nephercheres	
VIII. [illegible]	

[illegible]

[illegible] transported [illegible] brought [illegible] belong to [illegible] of the [illegible] at the [illegible] of the pyramid [illegible]. Siamon [illegible] and Psiukhanu [illegible] have left traces of their work at Memphis, the latter [illegible] two of the blocks [illegible]. But [illegible] undertakings, and it is at Tanis that we must seek for the most characteristic examples of their activity. Here it was that Psiukhanu built the brick ramparts which defended the city and the [illegible] of the halls of the great temple. The pylon of this sanctuary had been merely begun by [illegible]; Siamon completed them, and while the sphinxes and the sacred [illegible] and small objects [illegible] the latter have been brought to light in the course of excavations. The appropriation of the monuments of other kings, which we have remarked under former dynasties, was also practised by the Tanites. Siamon placed his inscriptions over those of the Ramessides, and Psiukhanu engraved his name on the sphinxes and statues of Amenemhait III, [illegible] as Apophis and the Hyksos had done before him. The sculptors of the age, however, were not at a loss for models, and they had revived, after the space of [illegible], the traditions of the local school which had flourished during the XIIth dynasty. One of the groups executed by order of Psiukhanu has escaped destruction, and is now in the Gizeh Museum. It represents two figures of the Nile, marching gravely shoulder to shoulder, and

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[1] From this temple came the fragments reproduced by Mariette, *Monuments divers*, pl. [illegible] [illegible] an inscription [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

[5] [illegible]

[6] Flinders Petrie, *Tanis*, i. p. [illegible]

[7] [illegible] 1878, p. [illegible] [illegible] pp. 307, 672, and supra, p. [illegible]

[illegible] that the sculptor [illegible]

[illegible]

[illegible] lead, and the correctness of pose, precision in modelling, and harmony of proportion are [illegible] The heads present a certain element of strangeness. The artist evidently took as his model, as [illegible] faces are com- [illegible] which he saw around him, indeed, he probably copied one of them feature for feature. He has reproduced the severity of expression, [illegible] cheekbones, the long hair [illegible] of the model, but he has not been able to imitate the broad and powerful treatment of the older [illegible] his method of execution has a [illegible] we never see to the same extent in the statues of the XIIth dynasty. The work [illegible] extremely interesting [illegible] appear to wear [illegible] from the [illegible] of the city [illegible] distant campaigns, did not [illegible] Palestine [illegible] The expeditions [illegible] the marriage [illegible] the court of [illegible]

Drawn by Faucher-Gudin, from a photograph by Emil [illegible]

[2] Mariette attributes this group to the Hyksos ([illegible] de Tanis, pp. [illegible], and pl. v., vi., and Notice des principaux monuments [illegible] the opinion that it dates from the XXIst dynasty. Cf. supra, p. [illegible], note [illegible].

[3] For the [illegible] of [illegible], the marriage of a daughter of [illegible] to Solomon, and the inferences which can be drawn from it as to the relative positions of [illegible] at the end of the XXIst dynasty, cf. supra, p. [illegible], and infra [illegible]

[illegible]

to the barbarians.

[illegible]

[illegible] descendants of [illegible] than the so-called Phœnician [illegible] elements [illegible] and [illegible] Hyksos [illegible] had been found [illegible] there was [illegible] Since the Hyksos [illegible] had been [illegible] their settlements [illegible] captured in battle, they had taken refuge in the marshes [illegible] of [illegible], and there [illegible] lived [illegible] refusing to pay taxes, [illegible] keeping themselves from any intercourse with the inhabitants of the Nile valley, whose language [illegible] betrayed the [illegible] knowledge of [illegible] "the strong [illegible]" [illegible] the Asiatic.[1] The Shardana, who had formed the body-guard of Ramses II., and whose commanders had, under Ramses III., ranked with the great officers of the crown, had doubtless disappeared. [illegible] found difficulty in recruiting among the [illegible] peoples of the Sea from the [illegible] the Syrian littoral, and [illegible] Italy and the Tyrrhenian islands [illegible] the Mediterranean; the adventurers from Crete and the Ægean coasts now preferred to serve under the [illegible], where they found those who were akin to their own race, and from thence they passed on to the Hebrews, where, under David and Solomon, they were greatly hired as mercenaries. The Libyans had replaced the Shardana in all the offices they had filled and in all the garrison towns they had occupied. The kingdom of [illegible] and [illegible] had not survived the defeats which it had suffered from Minephtah and Ramses III.,[2] but the Mashauasha who had founded it had kept an ascendancy over their former subjects; hence it was that the Egyptians became accustomed to look on all the Libyan tribes as branches of the dominant race, and to include all the immigrants from Libya under the common name of Mashauasha.[3] Egypt was thus slowly flooded by Libyans

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[4] [illegible]

[5] [illegible]

[6] Cf. supra, pp. [illegible], [illegible]–[illegible], 470–471.

[7] [illegible]

[illegible] gradually [illegible] the [illegible] Delta, [illegible] and Mar[illegible] they [illegible] the Fayum [illegible] at the latter place they [illegible] considerable enough to [illegible] [illegible] Tit[illegible] have been [illegible] personages [illegible] but they [illegible] [illegible] probably [illegible] the XIIth dynasty [illegible]

[illegible]

the [illegible] [illegible] These [illegible] barbarian [illegible] had adopted the arts of Egypt and the [illegible] of Egyptian [illegible] they sculptured [illegible] on the [illegible] and [illegible] scenes on their [illegible] which they are represented fully armed and taking part in some skirmish or attack, or [illegible] the hunt. The [illegible] are grouped into two groups, each of which is preceded by a different [illegible] that of the West for the right wing of the troops and that of the East for the left wing. They carry the spear, the

[illegible]

[illegible] important positions among the Ma-[illegible] chiefs, the fourth among [illegible] Ma[illegible] time. His son, Namirôti, managed to continue with his function of chief [illegible] officer, and his grandson, also called Sheshonq, had a still more brilliant career.[1] We learn from the monu-[illegible] he had ascended the throne, he was recognised as king and prince of princes, and had conferred on him the command of all the Libyan troops.

[illegible]

[illegible] III, pp. [illegible].

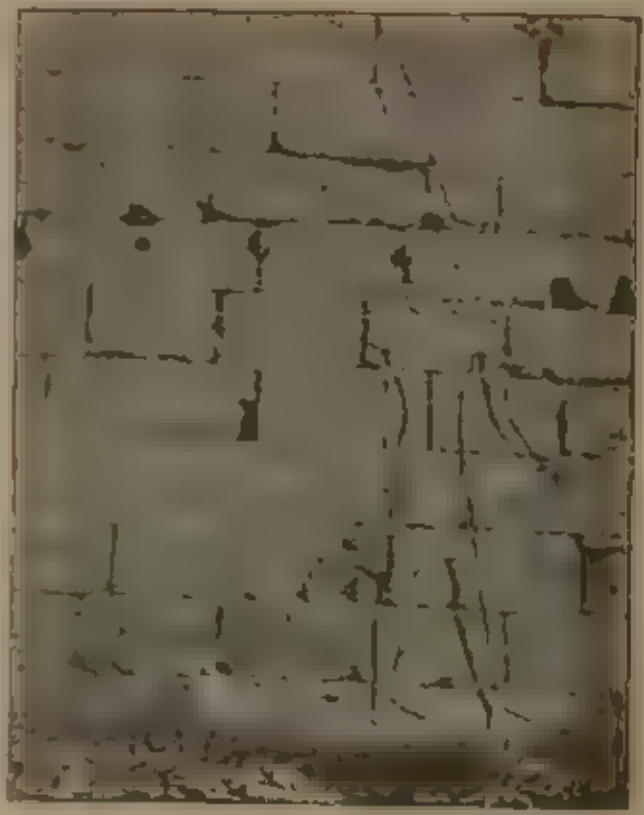
[illegible]

[illegible] *Les Romains* [illegible] *the Memoirs de la Maison du Cadre*, vol. 1, p. 211, et seq.

[illegible]

[illegible]

the Isthmus had been brought into Egypt, and the king was consequently regarded by the whole people of the Nile valley as a great hero. Aḥmôsi took upon himself [illegible] the exploit on the south wall of the temple of Amon at Karnak, not far from the [illegible] where Rameses II had had engraved the incidents of his Syrian campaigns. He architect was sent to Sinaitic to procure the necessary sandstone to repair the monument.[1] He depicted upon it his father receiving at the [illegible] hands of Jewish prisoners, [illegible]



[illegible] XVIII [illegible] XVIII [illegible]

[illegible] the expedition to Palestine [illegible] vol. II, pl. 42

[illegible]

[illegible] *Zeitschrift*, 1898, pp. [illegible], and [illegible] sur la loi de [illegible]

[illegible]

[illegible] **the day of attack came**

[illegible]

[illegible]

[illegible] reject the nominee of the army.*

[illegible]

*Book of Kings [illegible]

[illegible] Kingdom of Thomas

of Damascus [illegible] the [illegible] preceding [illegible] well [illegible] great [illegible]. We [illegible] Aramæan [illegible] Hebrew [illegible] Zobah [illegible] had met with [illegible] Hadadezer and [illegible] Maacah [illegible] Damascus itself.[1] The [illegible] immediately after the death of David [illegible] from them the yoke of the stranger. He had begun [illegible] King of Zobah, who [illegible] stranger, he collected an armed force [illegible] his own [illegible] master of Damascus [illegible] proclaimed himself king there, harassed the Israelites with [illegible] during the reign of Solomon [illegible] the possessions of the kings of Zobah in the [illegible] of the [illegible] and the Orontes. The rupture between the [illegible] of Israel and Judah removed the only dangerous rival from his path, and Damascus became the paramount power in Northern and Central Palestine. While Judah and Israel wasted their strength in fratricidal struggles, [illegible] after him [illegible] I., gradually extended their territory in Cœle-Syria; they conquered Hamath and the desert villages which extend [illegible] in the direction of the Euphrates, and forced [illegible] of the Hittite kings to render them homage. They had [illegible] an alliance with [illegible] and maintained the treaty with his successors Nadab and Baasha. Asa [illegible] the gold and silver that was left in the temple of Jerusalem and in his own palace, and sent it to Ben-hadad, saying, "There is a league between me and thee, between my father and thy father: behold, I have sent unto thee a present of silver and gold; [illegible] break thy league with Baasha King of Israel, that he may depart from me." [illegible] that Baasha [illegible] complete the fortifications of Ramah, had [illegible] Ben-hadad [illegible] the king of Judah [illegible] Dan and Abel-beth-Maacah, which [illegible]

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[1] Cf. what is said in regard to these events on pp. [illegible], *supra*.

[2] [illegible] the traditional reading = [illegible]

[illegible] purpose to alter [illegible] into Hazael, and [illegible] Hazael I. [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Hiram I. [illegible] after his death [illegible] Abdastart [illegible] Abdastart's [illegible] brother and the eldest of them [illegible] twelve years. [illegible] of government [illegible]

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[1] Inscription of Mesha, [illegible]; cf. 2 Kings iii. [illegible]

[2] [illegible] and that Ramoth-gilead was one of them.

[3] [illegible]

[4] Cf. what is said about Hiram I. [illegible] *supra*.

[illegible]

[illegible]

[illegible]

[illegible] **by Elijah on the spirit of his age.**[1]

[illegible]

[illegible]

1 [illegible] Judah to another capital do not discuss. It is inferred from the allusion [illegible]

him: 'Thus saith the Lord, Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy people for his people.' And the king of Israel went to his house heavy and displeased, and came to Samaria." [illegible]

[illegible]

[illegible]

[illegible] Ammon and Moab [illegible] Hamath [illegible] Aram [illegible] Israel [illegible] war. Their power was [illegible] Aram [illegible] Israel [illegible] and Assyria [illegible] Ammon [illegible] ancient warfare [illegible] Egypt [illegible] Nineveh [illegible] Israel [illegible] Hamath [illegible] her power by the annexation of Nahiru.m

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